The Relief Society Magazine

Volume XXI AUGUST, 1934 No. 8

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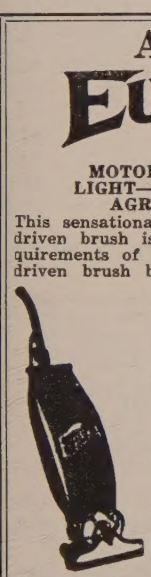

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXI AUGUST, 1934 No. 8

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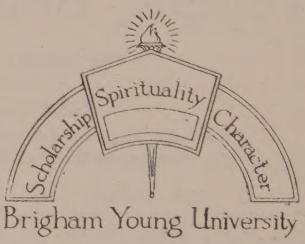

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Frances Perkins, Secretary of Labor, says: "In our industrial civilization protection against excessive hours of work and a less than subsistence wage is socially necessary. It is important to the community as well as to the employee that men and women be protected against starvation wages. In the wake of the sweatshop comes an inevitable train—child dependency, delinquency, illness and old age—for which, on debased wages, no provision can be made. Not only is the well-being of the worker and his family endangered, but as a purchaser he is limited to the most meagre necessities. He can contribute nothing to the community prosperity, and must usually turn to relief agencies to supplement his inadequate earnings. The safety of our industrial standards rests with an informed public opinion. We must reinforce the gains we have made in our long and difficult progress toward a civilized industrial order."

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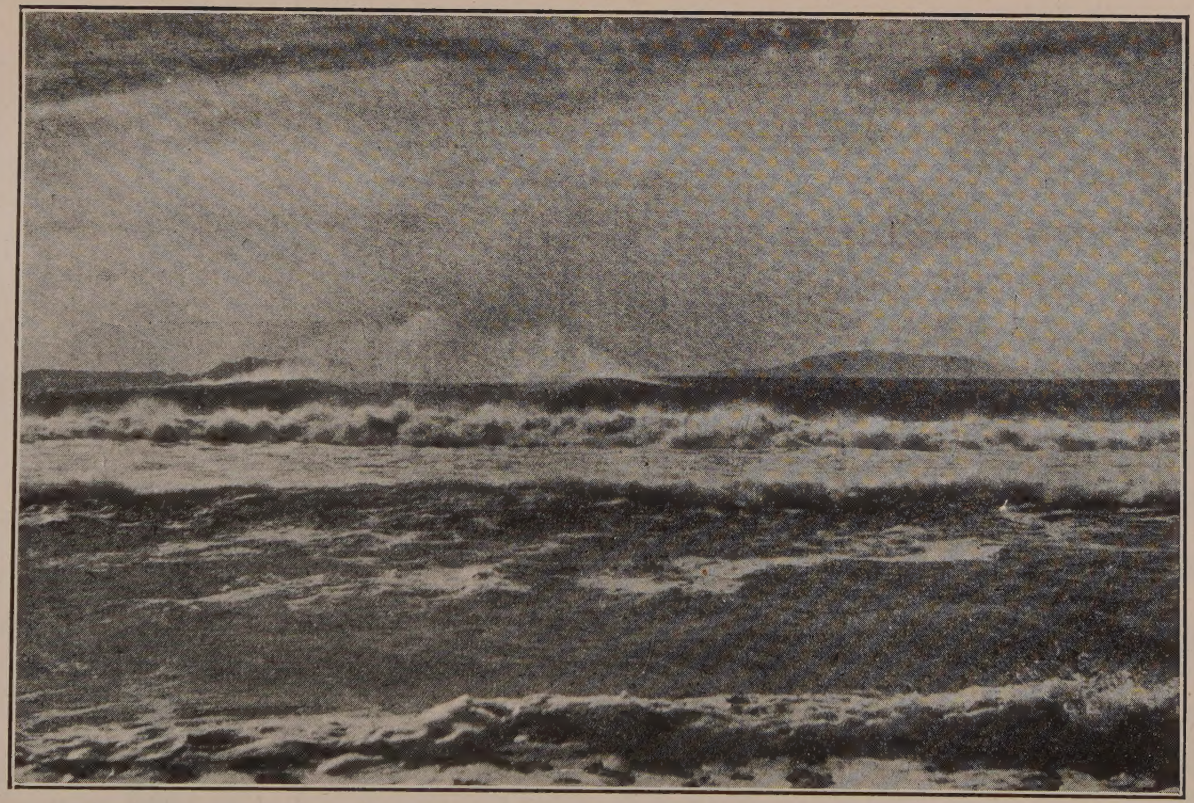
To an Expectant Mother

By Theora Jensen Box

Odes have been written to great and small,
Sonnets of praise to each and all.
To father, to mother, to sweetheart and love,
To the maker of the universe, God above.
But none to my knowledge has been given
To the expectant Mother.

What a wonderful work she has done
To prepare a body for the soul to come.
None but she knows the pain, the fears,
The dreams of a lifetime or planning of years.
She goes to the very gates of death
To give to her unborn his life and breath—
His expectant Mother.

But the pain and the trouble is all repaid
By the glorious creature she has made.
And the smile in his eyes, the touch of his hand,
Makes none but a Mother understand—
That a Baby, a human soul is given
To the greatest creator under Heaven—
The expectant Mother.



THE MIGHTY OCEAN *Pictorial California*

The
Relief Society Magazine

Vol. XXI AUGUST, 1934 No. 8

The Heritage

By Rosannah C. Irvine

IF any one had told Robert Clayton that he was the most popular man on the campus he would not have believed it. He was too modest for that, but he was the most popular man, and he had a host of devoted friends. To be sure in these days of flagrant law breaking, most of them thought that he was prudish because he refused to be a "good fellow" and take a drink with them. However, he was so charmingly casual about it that no one could take offense. Although they smiled at him, many of them secretly admired him for standing by his principles. There was one group of boys, though, who had quite a different feeling for him. They despised him for his ideals as well as for his popularity. That was the "Durant bunch".

One night at a class party Albert Durant offered Robert a glass of "home brew" apparently with the utmost good will. Durant's animosity toward Robert was an open secret. Robert was the only man on the campus who was unaware of it. Or if he did know it he chose to ignore the matter. He only laughed good naturedly when Archie told him that Durant had boasted that he would "get that saint Clayton." So now when the liquor was passed to him he courteously refused it. Albert had been drinking heavily. He rose unsteadily to his feet and raised his glass.

"Fellows," he said, instantly there was silence, "get hold of this man Clayton. He's too chicken to take a drink just because his old man's a drunkard."

The Durant faction howled with glee, but before the liquor had touched their lips the surging indignation of the roomful of decent, fair-minded boys overwhelmed them. In one leap Bob's pal was on Durant. Before he had time to do Albert bodily injury half a dozen boys dragged him into a corner and held him down.

"Don't be a fool, Arch," they hissed. "We'll have the dean on our necks if we don't watch our step. You know those kids are aching for a fight."

No sound came from Robert's white lips, but the tragedy in his eyes revealed his suffering. The party was spoiled by the incident and soon broke up. As Bob and Archie were leaving, Durant, by this time in a maudlin state, forced his way up to Robert and said,

"How's the booze hound's little boy?"

Robert's answer was swift and to the point—of Durant's jaw. He went down in a heap. He struggled to his feet cursing, and lunged at Bob. Again Robert, the peaceable, struck, and once more Durant crumpled to the floor, silent but blinking feebly. Archie took Robert's arm and pulled him away, giving Durant a none too friendly kick in passing. The two roommates walked the short distance to their fraternity house in silence. Archie's heart was aching in sympathy, but he could find no words to say.

Long after Archie had fallen asleep Robert lay with staring eyes, sick with indignation and shame. There was no disloyalty in the thoughts that crowded his mind. It was the pity of it! That his wonderful father whom he loved with all the ardor of youth should be like that!

Only twice had Robert seen his father under the influence of liquor. Then he had not seemed like his merry, gallant father at all, but like some sullen, ill-natured stranger. There were often months — once there had been two years between lapses. When he was normal the family was divinely happy. The regret which he suffered so poignantly for his fault made Mr. Clayton feel, when he was himself, that all the loving devotion which he could give his wife and son was not enough to atone for their shame and humiliation when he was different.

WHEN Robert had finished high school his father insisted that he should go away to college. He believed that the boy needed to get entirely away from the indulgent home environment. The boy himself was thrilled with the idea. The mother's heart was filled with foreboding. She pleaded that it would be best for him to go to the state university so that he might live at home. Mr. Clayton was determined, however, and Robert was so eager that under their combined urging she finally gave a reluctant consent.

Before Robert left for college his father had a long and utterly frank talk with him.

"My son," he said, "I want you to make me a solemn promise. That is that you will never touch a drop of intoxicating liquor."

"That's easy, Dad," cried the boy eagerly. "I promised mother that long ago, and I've kept my word. It couldn't be any temptation for me because I don't even know the smell of the stuff."

"Yes, Bob, I know how you feel. I was that way myself once. Unfortunately there is a stronger reason for my exacting the pledge from you than the natural desire to have you keep your word and uphold the law. It is time you knew the terrible truth. It is something which everybody knows but of which we never speak. It is the curse of drink in our family. It has descended from father to son through many generations. At least one of every generation, so far as I know, has become a victim to the horrible malady. It brings unhappiness, disaster, and spiritual breakdown. You know the suffering which I have caused your dear mother. It would kill mother if you fail her too. Remember that it doesn't require character to yield to temptation. It takes strength and determination to stand by a principle in the face of ridicule. That was my downfall. I overestimated my strength. I knew the danger, too, but after the first surrender something of courage and character seemed to die in me. After all it

is a question of character. Up to the time that the Volstead Act became a law, I was like you are now. I had never tasted a drop of any kind of liquor. Your mother and I were very happy. With prohibition all her latent fears for me and you also were set at rest. You were a small boy then. I don't know what demon possessed me, but as most of my friends were doing I ordered a big supply of wines and whiskey and other kinds of liquor sent to the house. And I began to drink. You know the result. I am like all the others of my tribe who have become the victims of drink."

"Didn't any of the others overcome the habit?" Robert asked curiously.

This was the first time that his father had ever mentioned the subject to him. He had not realized before what a struggle his father had perhaps had in trying to conquer this appetite. His mother had always dealt kindly with her husband. She had never been harsh or bitter with him for his fault. At the same time she had been untiring in her efforts to build up her son's resistance against the evil.

"Very few overcame the habit," Mr. Clayton answered. "Almost without exception the result has been the same. It is like a malignant disease. You come of a long line of Puritans on your mother's side. We believe that the sturdy strain from them will overcome the taint in mine. You are the last of my race. We are banking all our hopes on you, son. Don't fail us. It lies in your power to break the spell."

Robert knew enough of the evil effects of drink to make him anxious to avoid it. He pledged his word to his father without a qualm. Tenderly he laughed at his mother's fears.

"Why, mother darling, you can trust me absolutely. Don't forget that I'm as much your son as father's. You've always said that I'm like the Claytons. And you know there has never been anything like that in your family."

Mrs. Clayton, looking into the strong, eager face of her son, took heart.

SOON after the party Durant called on Robert. He seemed very friendly and contrite.

"Clayton," he said, "I can't tell you how humiliated and sorry I am for what happened the other night. My only excuse is that I didn't know what I was doing. Booze has been the downfall of all my people. You're wise to let it alone. I wish I could. This affair has taught me a lesson. A man can't afford to make a fool of himself. I wouldn't have had this happen for a million bucks. I have no right to ask you to forgive me, in fact, I really don't see how you could. But I do want you to know that I am sorry and that I'd just do anything to make it right."

Being so thoroughly honest himself, and having such innate refinement, Robert mistook the polished manners of Durant for integrity. He accepted the apology with all the friendliness of his amiable nature. Archie Watson was not so placable. He was a canny Scot. He was sure that Durant was guilty of duplicity.

"That shows what drink will do for a fellow," Robert remarked when their guest had left.

"Oh yeah? Don't count too much on that line of his. They say that whiskey brings out the real nature of the animal. But that skunk doesn't need liquor to bring out the bad in him. It's there all the time. Don't kid yourself, Bob. He's no

friend of yours. He hates you like poison."

"Forget it, you old heathen! Why don't you practice what you preach? The brotherhood of man and all that."

"Nuts! Who wants to be brother to a snake?"

One afternoon shortly after that Durant came to their rooms again.

"Say fellows," he said genially, "Gus and I wondered if you wouldn't come over to the house tonight and chew the fat for a while."

"Sure," responded Robert promptly. "You can, can't you, Arch?"

"No, of course I can't go tonight," said Archie crossly. "You both know perfectly well I can't. It's the last meet of the season."

"Oh yes, I'd forgotten," Robert said. "Thanks a lot for the invitation. We'd be glad to come some other time."

"That's the worst of it. Gus and I counted on you for tonight. It is the only night we have free for two weeks. Can't you get out of it just this once, Watson?"

"What do you think I am " asked Archie indignantly. "You know I wouldn't do that if I could, and I couldn't get off tonight of all nights in the year."

"Well, that's tough luck, but I guess it can't be helped. You'll come anyway, won't you, Clayton?"

"I was going to do a little studying, but I guess I can come over for a little while."

"Great! We'll be seeing you then." Durant left in high good humor. For some time after his departure the boys were silent. Archie paced the room restlessly. At last he spoke thoughtfully.

"Bobby, please don't go over there tonight."

"Well for crying out loud! Why not?"

"There's something fishy about it. That's why. I'm telling you, Durant hates you worse than he does me, and that's saying plenty."

"Honest, Arch, I've never seen anyone nurse a grudge like you do. What's the idea?"

"Well, he's a sneak. Everybody knows it but you. I can prove that this affair is a trick."

"All right. Shoot."

"The whole Durant bunch was in the gym this morning when I was talking with the coach. They heard every word I said, so they knew that I couldn't go there tonight. Afterward they were in a huddle and having a perfect fit over something. On top of that comes this lousy invitation."

"Well? What of it? That doesn't prove anything."

"No? Well, I'm telling that this affair means no good to you, Bob. Every jack man of them has sworn to get you. I've told you before, but you wouldn't believe me. You're the only man on the campus who doesn't know its so."

"Ah nertz! There's no earthly reason why they should hate me. You walk around with a chip on your shoulder. If you're looking for trouble you imagine lots of things that don't exist. You ought to snap out of it, Arch. Improve your disposition, son, and you'll be happier. I'm awful sorry you can't go tonight, but as long as Durant has made such friendly advances I simply won't hurt his feelings by refusing to make up. I'm no infant you know, Arch. I think I can take care of myself."

"You think you can, but you don't know those weasels. The whole bunch isn't worth two hoots. Don't

go, Bob. Please! Scare up a toothache or something."

"You're a regular old grouch, Archie. I can't beg off now any more than you can get out of your meet. I'll be O. K. There isn't anything they could do to me. So ditch your worries and trot along to the gym."

ROBERT was startled on entering Durant's room to find the whole "bunch" there. He had expected to meet Durant and his roommate only. He had a strong inclination to run away. He wished heartily that he had taken Archie's advice and stayed away from the place. The boys saw the consternation in his face and rushed forward and dragged him in. Their greeting was hilarious, but seemed to Robert very amiable and fraternal. He appreciated their friendliness. Their genial welcome disarmed his suspicions and put him at his ease.

Presently Durant called to a boy who was stirring something in a large punch bowl.

"On with the drink, Ed. We're dying of thirst."

When it was ready he handed Robert a glass saying courteously, "It's a harmless fruit punch, Clayton. We're all drinking it tonight in your honor. As a matter of fact, we're all on the water wagon, for the time being at least."

Robert accepted the glass. He felt immensely flattered because of their consideration. He took a sip, and looked up inquiringly at his host. It was different from anything he had ever tasted.

Durant, who was watching him, laughed pleasantly.

"Great stuff, what? I reckon you never tasted anything like that before," he remarked. "It's a secret formula used in our family for generations. Our old darkey mammy used to make it for us at home. I was raised on the stuff. It wouldn't harm a baby. Here's to our future good times together."

Robert drained the glass to the toast and many others as well. The punch, which was mostly champagne, went to the poor boy's head. At first he was unconscious of the treachery, and before he realized it he was too far gone to care. There were always ready hands to serve him. It was a thoroughly organized plot. His companions drank sparingly at first that they might "see the fun."

By ten o'clock Robert was, as he expressed it himself, "gloriously tight." With the help of many strong hands he had climbed to the table and was singing at the top of his voice, to the wild applause of the group, when the door burst open and Watson flung into the room. Quivering with rage he flew to the table, but ten lusty, young bodies intercepted him. The name of the Deity burst from his white lips. It was not profanity. It was a heartbroken prayer. All the emotions of his being were expressed in that one great word.

Struggling to reach his friend, he cried, "You dirty rats! I suspected trouble, but I didn't think that even the rottenest of you would do a thing like this!"

Robert joined loudly in the shout of derision which greeted his words. Seeing that force was useless, Archie tried persuasion, but Robert with maudlin stubbornness refused to go with him.

"Scram, pansy," he gurgled.

Seeing that his efforts were futile, Archie, in desperation, rushed to their own fraternity, resolved to rouse the whole house if necessary. When he opened the door of their

room a man rose to meet him. He was a tall, handsome man, with white hair, but a face fresh and young, and so strikingly like Robert's that Archie recognized him instantly as the father of his friend. His first feeling was one of relief. This, however, was instantly banished by the sickening thought of the scene he had just witnessed.

"Is this Archie? I'm Bob's father. Where is my boy?" Mr. Clayton had no premonition of evil.

Archie felt as if his heart would burst. He would rather have died than tell this proud father what had happened to his son. He was quite unconscious of the tears on his face as he blurted out his story.

"Robert!" groaned Mr. Clayton. "Take me to him."

"Mr. Clayton, we'll have to have help. There are about a dozen of them, and Bob is unwilling to leave."

"He'll come with me."

Without ceremony Archie opened the door of Durant's room. The boys turned on him fiercely. By this time they were all intoxicated and in a humor to pitch him out. For several seconds they were unaware of the presence of the older man. Then they recognized him as Archie had done as the father of their victim. Impelled by the piteous grief in the father's face they instinctively rose to their feet and were silent. Robert, who was seated at the head of the table, gazed for one moment into his father's eyes, then bowed his head on his arms and sobbed. Mr. Clayton went to him and laid his hand gently on the boy's shoulder.

"My son!"

The young men standing around, even the most depraved, were suddenly sobered and awed by the expression which illuminated the father's face. A new and divine purpose had entered into his soul, hope, courage, and,—at last a defiance of the bitter heritage.

Putting his arm around the boy he raised him gently to his feet and led him from the room.

"Come, my son," he said. "You and I are going to fight this battle together!"

Wait

By Bertha A. Kleinman

Mismated—who shall judge beyond the veil,
Where lives misshapen and misspent are scored,
When dross shall fall away and error fail
And only Beauty triumph in the Lord!
When loveliness shall claim its own at last,
And truth of yours shall search for truth of mine,
When into discard all the sorry past
Shall slip away and leave the chaste design.
Mismated—nay, for only Love endures,
And in the splendor of the tapestry,
Where skein of mine is blent with skein of yours,
No discord shall disturb the harmony.
The veil is drawn. Beyond the Sunset Gate
Perfection lies. Strive yet awhile and WAIT.

From an Ogden Kitchen to Fifth Avenue

By Cora Carver Ritchie

THE business world had gone mad with a night-mare of failures. Stabilized business concerns, controlled for scores of years by efficient men, tottered and fell. Men's hearts were numbed by the unusual conditions. Courage seemed a word of the dim past. The world lost all sense of values. Manufacturers, east and west in every country of the world, felt the depression. The cry came from big houses everywhere, "We need no more help. There is no business. This depression has killed our trade. We will not buy because we cannot sell."

Into this picture of gloomy grays, came the remarkable words of Ada Quinn, founder, owner and manager of the Kathleen Quinn Wholesale Garment Co., located at Ogden, Utah. "Yes, I need expert help! We are rushed beyond capacity. We run extra night shifts to try to keep orders filled."

In answer to long distance phone calls she said, 'No, I cannot promise any more orders ahead. You will have to wait your turn."

Just seven years ago Ada Quinn, housewife, mother and social welfare worker decided she would like to go into business for herself. She didn't know or care particularly what kind of business. Her big problem at that time was to find work for women, especially widows. She wanted to put into effect the theory that real social welfare work comes through helping others to help themselves. She had made rugs, quilts, aprons, etc., in the Relief Society. Why not make aprons to sell?

She says, "I set myself to work to learn the art of buying materials and making aprons for sale purposes. I had only five dollars so I bought a few yards of gingham and a few spools of thread and started out. I made four different lots of aprons before I sold any. I picked them to pieces time and time again before I was satisfied. I was so tired I sent my little boy to town with them. I had my first thrill when the manager of a large store in Ogden took them and ordered eleven dozen more."

WITH her five dollars, her idea, one family sewing machine and her will to work, she was launched on her business career. From that moment success was hers. Difficulties were to be met on all sides, but she possessed unlimited courage.

Orders for fifty dozen aprons came next. She bought another sewing machine and called in more women. She laughed as she spoke of her early experience. "I bought an old electric motor and attached it to my machine. Every time we tried to hurry, off flew that old motor. Then my kitchen became too small and I moved into a four-roomed shack that stood in my back yard."

Orders kept increasing. Other business houses began to notice her. She declared her first big scare came when other houses tried to put her out. When she refused they threatened her saying, "We will push you to the wall." Her friends became alarmed and tried to get her to sell out. Her husband, who had aided her in many ways, coaxed her to

give up her business. Her business friends said, "Sell now before they get you. Save what you have." But Mrs. Quinn was the daughter of frugal-fighting pioneers and was on the battle field of business to stay or die. She realized that she lacked business education and experience, but she says, "I knew the men who were trying to copy and put me out were only men in a woman's game, so I knew I had a good fighting chance.

She decided to enlarge her business and get greater net returns by buying direct from wholesalers, so she took a trip to the East. Here she met her first big set back. The wholesalers refused to even show her samples. They considered her business too small.

QUINN FACTORY, 1927

Determined to keep on, she bought from jobbers in such large quantities and kept her credit so good that she soon became well known. In just a few months time salesmen from the East and West called on Mrs. Quinn to display their samples.

Her business outgrew the four rooms, so she built a large brick factory. Today it is a modern up-to-date, well lighted, well ventilated factory, a veritable bee-hive of happy busy workers, turning thousands of yards of bright colored prints and laces, tape, braids, voiles, etc., into the now famous Katheleen Quinn House Dresses and Aprons. She fills orders not only in eleven dozens or fifty dozens, but three thousand dozens at a time. Her aprons are sold in the largest stores in America and as far as Panama. She has no salesman. She and her daughter, Katheleen, do all the buying and selling, drafting patterns, and managing the office help, and training the girls and seamstresses.

MRS. QUINN maintains a staff of designers and drafters, but she oversees everything. In fact, the Quinn Factory is a woman's business. She can do any part of the work herself from the discreet, hard business deals with buyers, to the tiniest, daintiest seam work. Her

task is stupendous. She says, "I am proud of my women. Several of them have been working for me since my factory started. In a large measure they have helped me succeed. They are now expert seamstresses." That is another fine thing Mrs. Quinn has done; worked out her ideas to help more women to help themselves.

To the question, "How do you account for such popularity of your house dresses?" She thought a moment then said, "I believe that first of all it is the fine quality and exquisite workmanship. Some of my women are real experts, then too, color combinations are absolutely essential. I study hard to get the right color effects. I always loved color. Colors that do not harmonize have an ugly and depressing effect on me. I want only the beautiful."

So beauty seems to be a prevailing idea in all of her work. Nimble fingers coupled with competent judgment has made the "Quinn House Dress and Apron" attract nation-wide attention and praise. Thus Mrs. Quinn transformed the kitchen apron into a thing of beauty. She put thought, color and life into an otherwise drab garment and made her idea sell by the thousands to particular women everywhere.

MRS. QUINN has eighteen patents on her aprons giving her exclusiveness as well as protection. Her daughter, Katheleen has recently opened a new sales store on Fifth Avenue, New York, where she sells to all points in America.

She no longer takes a few dresses to town in the back of her car to peddle, but she supervises at her factory in Ogden the careful pressing, packing and delivery of cartons to her home town stores and every big city in the United States.

Of her early trips to Salt Lake City she says, "I had real stage fright

MODERN OPERATING ROOM, 1933

when I first started to sell. I went past the door of a big store four times before I dared to enter. The first manager I asked turned me down. The next one bought. Today, to these same managers she answers phone calls, letters, telegrams, etc., saying, "You will have to wait your turn."

ONCE more woman has won a fight that shows the dauntless courage of her forefathers. A fight that is instilled in her daughter, Katheleen, who when she was in the big Eastern market; the only young girl among hundreds of expert buyers and sellers, dared to put her mother's kitchen aprons before the whole world as the best apron ever made. She sold to the best houses in New York. So from an Ogden Kitchen Apron Factory to the most exclusive shops on Fifth Avenue, New York City, goes the Katheleen Quinn House Dresses. The Ogden Kitchen Apron is sold in the largest syndicates and chain stores in the entire world. In only seven years time with only five dollars as a start a brave woman proved that she could win in face of seemingly unsurmountable obstacles.

MRS. ADA QUINN, who is one of a family of eighteen children, was born in Peterson, Utah, sixteen miles from Ogden, the daughter of Joshua Williams and Hannah Martha Green, who crossed the plains in 1862 and 1863. She married Edward Nelson Quinn and lived in Washington, D. C. for several years and has since made her home in Ogden, Utah. She has three living children. Howard, Katheleen and Robert.

Mrs. Quinn says, "From my earliest childhood, neatness and love of the beautiful were instilled in me by my mother. She taught us all to sew a fine seam in early childhood. "So from her parent's teachings and her own experiences in operating a successful business she passes this worthy quotation to all. "The world is the same today as ever. Any one with an idea can succeed if she will not be discouraged by obstacles placed in her path or listen to people who say 'it can't be done.' You are not defeated until you acknowledge it." There is no depression in the Quinn Garment Factory. The world is a busy one and it still looks sky blue to Mrs. Ada Quinn.

Houses

By Ada Hurst Brown

From a distance they look like twin houses,
The color and lines are the same,
But the feeling the first of them rouses,
Makes the other seem lifeless and tame.

For the first has a lovable look
Of laughter and labor and play;
Some roller skates peep from a nook,
And a kiddie-car blocks the front way.

A rag doll lies stretched on the walk;
Its arms unsuccessfully try
To hide a crude picture in chalk,
That grins up at each passerby.

The second house stands still and trim;
So clean and so pitifully neat—
Heartbroken and quiet and prim—
A picture of lonely defeat.

Though it longs to be second to none,
And 'twas meant to be one of a pair,
It can't be a twin to that first one,
For no little children live there.

Anne Brent, Helpmate

By Elsie C. Carroll

IX

THE thing that had troubled Anne most when she had learned about their financial condition had been that they could not send Gloria to college as they had planned. Although they had met financial reverses frequently in their twenty-five years of married life, when Morris and Suzanne were through high school they had managed to allow them to go on with more specialized training. It seemed a dreadful thing not to be able to find a way to bring her dreams for all the children into realities.

It didn't matter how much she and Peter had to sacrifice, if they could only do the things they wanted to for the children. *Their* future lay in the accomplishments of the children. Gloria had been looking forward for years to going away to college, and now that her friendship with young Hal Gillmore was becoming more firmly established through their frequent letters, she was more eager than ever to go to the State University where he was a sophomore.

But finally Anne was forced to tell her that their plans would at least have to be postponed. The way Gloria took the disappointment made the mother realize that the little girl of a few years ago was a woman. Only for a moment had Gloria's chin quivered and her eyes blurred. Then she had smiled bravely and said:

"It is all right, mother. There are still lots of things I can learn at the store—if I can keep my job there. And I need to learn so many things that you can teach me, too—about cooking and sewing—things that I—may need sometime more than what I'd get at college."

"It means a lot to me, darling, to have you so sweet about this," Anne said huskily. "And you are to remember that we're not giving up our plans—we're just postponing them."

QUINT had seemed the greatest problem of all the children, because Anne felt that she never could get near him as she did to the others. Once she had said to Peter, "When I want to talk to Quint about something special or personal, I feel as if he rushes inside himself and closes the door and pulls down the blinds."

But the boy was responding to his new school environment in a way that thrilled the mother. The principal of the East Side Junior High, perhaps flattered that the Brents had gained special permission from the board to place the boy under his supervision, was taking a special interest in him and was discovering things about Quint his parents had never known.

"That boy is a born naturalist," he told Anne a few weeks after school commenced. "Have you noticed the kind of pictures he's always taking with his kodak! He has some of the finest studies of bird and insect life I have ever seen. I had him up talking to the class the other day about the habits of the meadow lark. I'm surprised at the amount of firsthand information the youngster has. At first he was so shy about confessing his knowledge

I hardly knew how to get it out of him. He seemed to think that being interested in butterflies and beetles was something to be ashamed of until I told him some stories about a few of the great naturalists of the world and showed what passions they had for such things."

Anne knew that this information about the boy's interests was going to be a valuable key for her future use when Quint went inside himself and closed the doors and pulled down the blinds."

PETER'S despondency over the approaching financial catastrophe became more marked as the weeks went by and there seemed no possible way of averting the trouble. Anne tried repeatedly to give him the assurance and old faith he had lost. He had been so sure that the plans he had set going were sound that he had signed papers which promised to pay the money he had borrowed, in three months. The time would be up the first of December. The prospects looked gloomier every day, since business had slumped to the point that he would scarcely be able to pay the interest, let alone the principle. And he knew that Sandy McGregor, from whom he had borrowed the money, would hold to the original agreement with the persistence of a Shylock.

ONE afternoon a few days before Thanksgiving Peter came home earlier than usual. Anne knew immediately that he had some new worry. During their years together Anne had learned to read Peter's moods in his face as if it were an open book.

"I went to see McGregor this afternoon," he said. "I thought I might be able to persuade him to give me six months or a year, and if he did—something might turn up to save us. But of course it was useless. Everybody knows he's as hard as flint."

"Never mind, Peter. Why, even if we have to give up both the home and the store we can get along. We still have that little place out on the east bench. We can go there. You know Suzanne is planning for Gloria to come and stay with her after she is married to help take care of little Marjory, and she can do some work in the college there. I'm sure Principal Morgan will take Quint for the rest of the year and let him take care of his furnace and mount and label specimens for his room and board. He was talking to me just the other day about the long distance the boy has to go, and said he wished we would lend Quint to him.

"Why, there would be only you and I and the twins, and the little house would do nicely. It would seem almost as if we were starting life over again out there where we lived when Morris and Suzanne were little and we wouldn't starve, for I have the basement full of canned fruits and vegetables and meats. Why, Peter, it would be wonderful to have such a change—to get away from everything and have a nice rest. You've worked too hard and had too much to worry about the last year or so. It would do you good."

"Good! It would be the end. Down and out at forty-eight. Why, a man should be in his prime at that age."

"And so would you be after a few months of rest and relaxation; why, by next spring you'll be ready to start all over."

"You're a stoic, Anne," Peter said appreciatively. "The way you always take what comes on the chin, makes me want more than ever to amount to something."

ANNE went ahead with preparations for Thanksgiving as though there were no such thing as financial ruin looming ahead. She was, of course, also making special preparations because Suzanne and her fiance were coming, and because it was her's and Peter's silver wedding day.

Phyllis was coming with Junior and they hoped Morris would be back from his trip to Washington. Gloria announced that Hal Fillmore would be another guest for the day. His mother was visiting a sister in Arizona and since she would not be home, Hal had written that he would like to spend the day with Gloria.

Anne could see that Peter was trying to keep up a cheerful front for her sake, but she knew that he was utterly disheartened. The feeling of incompetence and futility had taken complete possession of him. She dreaded to think what might happen if something didn't change his mental attitude. She hoped that seeing Suzanne and meeting Horace Marshall, his prospective son-in-law, would break his apathy. Then, too, she had another source of hope and expectancy which she communicated to no one.

SUZANNE came the day before Thanksgiving. To Anne she seemed the lovliest creature in the world. Her love and happiness had added a new beauty to her naturally sweet face. She fairly glowed. Anne recalled the sophistication her life in the Boston art colony and her association with the European professor had given her. Contrasted to that, she now seemed a softened and glorified being, and Anne thanked God over and over that he had given her the courage and resourcefulness to make that dramatic dash across the continent to rescue her child from youthful folly.

Little Marjory found her way immediately to the hearts of the whole Brent family. Jan and Jean were in perpetual dispute as to whose turn it was to do things for her. Even Quint brought down his books of pictures and boxes of specimens to amuse her.

And as for Horace Marshall, Anne confided to Peter that if she herself had been given the privilege of choosing their son-in-law, she couldn't have done a better job than Suzanne had done.

Phyllis and Junior came early on Thanksgiving morning, and Gloria met the 11:20 train for Hall Fillmore.

Anne planned to have the Thanksgiving dinner in the evening, hoping that Morris might arrive in time for it. But a little before noon, a telegram from him came, congratulating his parents on their silver wedding anniversary. Anne was distinctly disappointed.

ALL during the day neighbors and friends dropped in or telephoned their felicitations. Letters and cards came by special delivery mail. An air of festivity pervaded the household to the extent that, for a time at least, even Peter seemed to be lifted from his apathy and showed something of his old buoyancy.

But when they sat down to the table at six o'clock, perhaps the very bounty of the dinner spread before them, made Peter remember what was actually facing them, and his old haunted look returned. Anne was trying to think of something which might dispel his gloom, when the door opened and Morris came into the room. There was a chorus of greetings and he was directed to the place at the table Anne had insisted on having set for him.

"I can't eat," he said, "until I have performed a little ceremony." He went and stood beside his father's chair.

"This is a silver wedding day. I'm sure everyone here is mighty thankful that Peter and Anne Brent were married twenty-five years ago. Now just to make the occasion seem a bit more silvery, I have the pleasure of handing herewith a check for $17,000 dollars to Peter and Anne Brent."

Peter gazed with startled eyes at the slip of paper Morris was holding before him. Anne's heart was beating wildly. Her mouth felt suddenly dry.

"This check," continued Morris, "is from the National Heating company and is a payment, a part payment, by that company for the use of an idea on conditioned air worked out and patented by Peter Brent several years ago, and recently used by that company." Morris laid the check beside his father's plate.

Anne watched Peter's face as he gradually comprehended the meaning of Morris' words. She had been so afraid that the effort to prove and establish Peter's right would prove too intricate a problem. She herself was overwhelmed. When light began to shine in Peter's eyes, he picked up the check and studied it, his hands shaking as they held the slip of paper.

"Why—this—this *can't* be true. Seventeen thousand dollars—enough to—save us. I—I can't believe it. And—that patent—why I never expected to hear anything from it."

"And you probably never would have," said Morris, "if Mom hadn't believed in it sufficiently to save all your papers and prints and correspondence with the Bureau of Patents, which made it possible to establish your right and to get this much of a settlement from the company without much red tape."

WHEN the house was still that night and Anne thought that everybody was asleep but herself, Peter suddenly spoke from the darkness.

"Helpmate! That's the right name for you, Anne. I would be a poor stick to admit that I'm licked with a woman like you pulling for me. I *can* make good."

"Of course you can. You have made good, even if that check were barred." She reached up and caressed his cheek with her hand. "It is a great thing to be a wife and a mother, Peter, to be a helpmate to one's family. I was just lying here thinking how good, how wonderful life is."

THE END

My Garden

By Patience Nielsen Davis

Within my heart where none can see,
A lovely garden grows.
I wonder if each friend would know
The blossom she bestowed.

A loving thought, a kindly deed,
From friends along the way.
Are in the garden of my heart,
Among the blossoms gay.

So when the weeds of discontent
Attempt to hide their grace,
Or winter winds of daily Care,
Their beauty would deface,

A sunny smile of some dear friend,
Dispels their chilling gloom.
And in the garden of my heart
For weeds, there is no room.

My Trip to the Mountains to Gather Elderberries

By Rose G. Roundy

DURING the year of 1933 fruit was very scarce in Escalante and times were so hard that people could not afford to buy from peddlers that came in to the town with fruit to sell.

Time was passing and our bottles were still empty. We learned from sheepherders that there were plenty of elderberries in the mountains for everybody, but how to get them was the problem. Not very many people had cars, and those who did, could not afford gasoline to run them. A group of women got together and decided upon a plan. Our truck driver, Mr. Jed Ayer, said he would take as many as the truck would hold for twenty-five cents a piece.

Our crowd consisted of eight men and thirteen women. We all prepared lunch and started at eight-thirty on a Wednesday morning. We traveled twenty miles to the top of our beautiful mountain. Our driver stopped and said he wanted everybody to gaze for five minutes at the scenery. Bryce Canyon is wonderful, but not more beautiful than were the scenes that met our gaze that morning. It was about the latter part of September. A few of the tenderest leaves had turned to gold, bright red or pale yellow and others green of different shades. It was a picture no artist but God could paint. After we had satisfied our souls, we started on again. Leaving the main road we turned south following an old pole road for about two miles, when we came to the end of the road, and we had to proceed on foot. Everybody got out of the truck and gathered buckets, baskets and sacks, and started down the mountain side into what is called "The Hole." It is a mile or so down and very steep: in fact, almost straight up and down in some places. It is also very rough, the mountain side being covered with rocks which look like limestone. But everybody felt fine and enjoyed the mountain air.

On reaching the bottom, the picking began. It was a wonderful sight to see those bushes hanging with clusters of blue berries resembling grapes, only smaller. We scattered out and rambled some two or three miles, leaving a bucket or basket when it was filled, to be picked up on the return.

ABOUT twelve o'clock everything we had to fill was heaped up and running over. Then the journey back began. We all stopped at the spring for a cool drink and to bathe our burning foreheads. It had been fun going down, but now all were tired and hungry, and when they gazed up that mountain side it looked ten times as long as it did when they were going down. Each person had brought two or more buckets, baskets or sacks and all these had to be carried up that trail. A sheepherder, Mr. Leslie Griffin, was hunting sheep in that vicinity at that time and had been very generous in helping to fill our vessels. He also filled two fifty pound sacks to send down to his mother. He was riding a mule that was none too gentle, but he offered to help get the berries to the top of the mountain. So we

loaded them on the mule and he made several trips to the top, the men also made two or more trips, coming back to meet the women folk who were traveling as fast as they could with the loads they were carrying. It was a sight never to be forgotten to see men, women and a mule all loaded with elderberries and strung all the way up that rocky mountainside. When about half way up, some of the women began to get weak, one sister taking a severe sick headache, but the good old mule again came to the rescue. She was put on the mule's back and sent to the top. On reaching the truck she was lifted off and one of the men took the mule back and got another lady, whom he brought safely up. At last everybody was up; but where were we going to put the berries? In totalling up our load we had eighteen buckets, twelve bushel baskets, and twenty-two fifty pound sacks. It began to look as if we would have to walk back, but we finally got them and ourselves all in. We then began looking for a spring so we could quench our thirst and eat our lunch. We finally located one. How good the sandwiches and tomatoes tasted! At last the headaches and the weariness were all forgotten, and it was a happy crowd that sped back down the mountain.

THE next few days were spent in making jelly and bottling elderberries. Everybody agreed that it was the cheapest fruit they had ever put up, and made advanced dates for the next year, should there be any berries. What treats we had during the winter, for the berries were delicious any way they were eaten, in pies, puddings, dumplings, ice cream or just fresh.

The Blue Bottle Bank

By Sadie Adamson

AS I seated myself in the living room of a friend of mine, I gazed in admiration upon a lovely plant in a candy bucket.

"You like it?" She smiled in appreciation. "I grew blooms nearing tea-cup size at one time, thirteen in number."

"It's the rarest plant I have seen in years," I replied. "It's most too good to be real. You must love flowers, even daisies and clover blossoms in the rich green grass," I ventured as I looked out over a stretch of lawn.

"I can't smell them when I'm gone," she breathed.

At the porch of the house next door two little girls were placing dandelions in its rude holes. A part of the porch was decorated with yellow blooms.

"Note how busy they are," I commented.

"Yes, they are only little ones," she replied, as she handed me ten dimes for a renewal subscription to our Relief Society Magazine. She recorked a small blue bottle from which she had taken the money and

placed it high on a china closet shelf. "A crude sort of bank," she confided, "but it helps to do the trick. Those dimes are like those children, only little once. Growing as they achieve their purpose. If I waited to give you the dollar at once I should very likely not have it. I never borrow from the future."

As I passed the cactus on leaving, her words came back to me in their sweet cadence. "I can't smell them when I'm gone," and "I never borrow from the future."

Leisure

By E. L. Roberts

Leisure—
What a blessing—
And a curse.

Work is an unmixed blessing—
The blessing of peace, all absorbing and unconscious.
Draining every thought and act in one forgetful movement.
It is sufficient and omnipotent, taking up all the slack
Of mind's directing energy.
It is Nirvana.

But, *Leisure*—
It is weakness and strength, peace and despair, heaven and hell.
What a responsibility.

Leisure—
Freedom to seek easy companionship,
Relaxing mind and morals and softening character.
Freedom to let the senses play with pleasure,
To let experience probe the depths and the delights of sin.
Freedom that the mind may move in useless circles;
To dream its fool dreams of achievements glory-laden;
Or that it might enact the age-old drama of struggle,
Where the dreamer wins and crushes with his heel;
Or gathers greater glory by lifting vanquished with gracious gesture,
And becomes twice the hero.
This is weakness.

Leisure—
Freedom to contemplate the awful mystery of life
And to plunge the soul into the reality of despair,
The despair of incomprehension.
Freedom to let thought invade the nest of Doubt,
And tease the serpent until it strikes and poisons sweet Belief,
Which dies and leaves life single and unattended
In its mysterious course.
This is hell.

Leisure—
Which frees the all-beholding mind,
To fly about the singing universe in search of God,
To leap from thought to deed and see God in it all.
Freedom to play with beauty and with poetry and with art,
To spread Love deep upon the Easel of the earth in finite colors.
Freedom to plan new earths,
And new heavens.
These in turn to be replaced
With newer harmonies.

This
Is the leisure of noble moments,
It is the leisure of God and is in His image.
It is heaven.

Relief Society Head in England

We are sure our readers will be interested in the accompanying article taken from the *Millennial Star* of June 21, 1934, and the message to Relief Society workers written by President Louise Y. Robison and appearing in the *Millennial Star* of June 28, 1934.—*Editor.*

RELIEF SOCIETY workers in England, for the first time in the history of the British Mission, have had the privilege of extending a welcome to a general president of their Church-wide organization. On June 13th, Sister Louise Y. Robison, who for the past six years has directed Relief Society activities throughout the Church, landed at Plymouth for a brief visit to England. She is enroute to France to attend, as a delegate from America, the quinquennial meeting of the International Council of Women, to be held in Paris July 2nd to 12th inclusive.

Sister Robison, with President and Sister Hugo D. E. Peterson, recently appointed to head the Swedish Mission, was met at Plymouth by Elder Stephen L. Dunford of the Bristol District. From there she proceeded to London, where she received official welcome from President and Sister Joseph F. Merrill of the European Mission, and President and Sister James H. Douglas of the British Mission. Though London will be her headquarters during her stay in England, and will claim most of her time, it is expected that Sister Robison will find time to visit several representative Relief Groups in adjacent districts. Doubtless many of the British Mission Relief workers will have the privilege of meeting her and, in their assemblies, will receive the benefit of her experienced counsel in their organization problems.

The selection of Sister Robison as one of the nine United States delegates, representing the American National Council of Women at the international meet, is considered a signal honor to the Latter-day Saint Relief Society, since the delegation will include some of the most representative women in America.

Meetings of the International Council of Women are held every five years, and attract representatives from all over the world. Discussions aimed to promote peace and good will are given considerable prominence in the programme of the ten-day session, as the organization is committed to a policy of international peace. Subjects also expected to be treated include equality in education, opportunity in leisure, trends of the future, child welfare, economics, education, legal position of women, security through employment, international relations, social hygiene, and the place of women in the changing world. Lady Aberdeen, Countess of Tamar, who is president of the International Council, will preside over the coming Paris meetings.

Sister Robison was sustained as president of the Relief Society of the Church on October 7th, 1928, its seventh president. She is an outstanding woman, gifted with spirituality, love and tolerance, and a pleasing personality that endears her in the hearts of all who have occasion to meet her. Under her energetic direction, the Relief Society has grown and prospered, and its agencies of help and loving service have expanded to meet the spiritual and material needs of each

passing year. Her interest in social problems has taken her to many conferences and conventions. Last summer she was a delegate at the summer meeting of the American National Council of Women, held just prior to the dedication of the Relief Society memorial in Nauvoo, Illinois.

Sister Robison is interested in the progress of women the world over. Consequently, she has a vision of great work to be done, and the courage to do her part. Her experience and the exalted philosophy of the Society she represents will make her a valuable advisor at the July meet in Paris.

A Message to Relief Society Workers

From President Louise Y. Robison

KINSHIP of people of the world is most realistic when a visit is made to the land of the birth of one's parents, where grandparents have lived; where they met life, courageously or otherwise; where they have died and were buried. There is a real affection for cities and fields where one's ancestors have worked and played, and in a measure this interest extends to the entire nation.

Many Latter-day Saints have this feeling for the nations of Europe. From each country have come men and women who have built up the Church. Today, the descendants of those courageous forebears are lovingly and prayerfully interested in the Church policy of strengthening its organizations in their parents' native land.

Today, the Church of Jesus Christ of Latter-day Saints is offering to its members the same opportunity for their development as was given years ago to men and women who later became leaders in the Church. We have many illustrious examples. There are few children in our missions today who have a more difficult childhood than Brigham H. Roberts had. Without the privilege of education as a child, with the hardships of pioneer life as a young man, yet he became one of the most brilliant speakers and writers in the Church, known nationally and internationally for service to Church and country.

The challenge is here for us today. The person who is willing to make the effort—and it requires effort—to study and understand the principles of the Gospel, plus the courage to live its principles, will become a leader, and leaders are needed in every country.

Sisters of Relief Society in the European Missions are our members. We are interested in their welfare, and are eager to work for their advancement. Our prayer is that they will leave to their children a record of service to humanity and of leadership in Church activities, as our parents from these same nations have left to us.

Joseph Smith

By James L. Barker

III

The wishes of the people were consulted at the Council of Jerusalem.

Were the wishes of the people consulted at the Council of Jerusalem (Acts 15)? Monsignor Hunt says: "There is not the slightest indication that they assembled 'to consider of this matter'." According to the Bible text then, for what purpose did the people assemble? No other purpose is discernible and there is every indication in the text that Peter, Barnabas, Paul and James did address their remarks to the "multitude" as well as to the elders, "Peter rose up, and said unto them. Men and brethren, . . ." and "James answered saying, Men and brethren, hearken unto me: Simon hath declared how, etc." Thus the remarks of Peter and of James were addressed, not only to the elders, but directly to the "multitude." Monsignor Hunt finds "no evidence whatever to support the statement that St. Peter presented the matter of the observance of the Jewish law to the 'multitude.' To the contrary, St. Peter presented the matter to the 'apostles and ancients.' Apparently, all that the people did was to listen. In the second verse of the chapter it is stated that the two parties in the dispute decided to send representatives to Jerusalem to present their case to the 'apostles and priests (elders).' Apparently, it did not occur to them that they should present the matter to the people."

In the present-day Church, any matter for consideration is presented first to the "apostles and the priests (elders)" and afterwards to the "assembly." In this case, if we are to accept Paul's account in the second chapter of Galatians, the matter was first presented to the apostles. (This is also to be inferred from Acts 15:2 cited by Monsignor Hunt.) In Galatians 2:2, "Paul evidently intimates that, besides his private conference with Peter, James, and John, there was also a public deliberation with the brethren in Jerusalem in general." ". . . We must accordingly take the account of Paul in Gal. 2, as a valuable complement of the narrative in Acts 15. And as the private transactions with the apostles themselves, which alone it was to Paul's purpose to detail, would naturally precede the public deliberation and decree, we must first notice the statement of Paul."[45]

Luke's narrative in Acts 15, "by no means precludes the supposition of a previous private interview, which, in the nature of the case is extremely probable; and his relating merely the public transactions is readily explained by the documentary character and object of his work."[46] The apostles, therefore, and elders, and as many private Christians as were interested and could find room (Acts 15:1, 12, 22) came together for a general consultation."[47]

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[45]Schaff, History of the Apostolic Church, p. 249, Charles Scribner. New York, 1853.

[46]Schaff, History of the Apostolic Church, p. 248.

[47]Schaff, History of the Apostolic Church, p. 253.

According to Mourret, "St. Cyprian declares his unwillingness to issue a decree without first having obtained the opinion of the clergy and the consent

According to Monsignor Hunt, "There is not the slightest indication that they (the people) assembled 'to consider this matter'."

"Concerning the people, two things are stated. The first is that they were present; the second is that they held their peace. That is all. It is of great significance to observe that after St. Peter delivered the essential part of the verdict, 'the multitude held their peace.' Of course they held their peace. They recognized the spokesman of Christ." Undoubtedly the people respected Peter and the effect of his words would produce a silence, but there is another reason for holding "their peace": Barnabas and Paul were about to speak. And after they had finished speaking, 'the multitude' "held their peace" again, because James was about to speak to the "mulitude" on the same subject. These speeches of Barnabas and Paul and James were a waste of time if, as Monsignor Hunt says, "With his (Peter's) decision all difference of opinion disappeared." Moreover, the final decision of the assembly was to adopt a compromise proposed by James.

Mourret[48] says concerning this Council of Jerusalem:

"Nevertheless the apostles and the ancients (elders) were assembled in council. They were awaiting what Peter and James would say."

" 'My brethren,' said Peter, . . ."

"St. Luke remarks that after Peter had thus spoken, it was difficult in fact to contradict words so full of authority and good sense. Paul and Barnabas were then admitted 'to relate the miracles and prodigies that God had performed among the pagans.' When they had finished, James arose. If the hierarchical authority of Peter was undisputed among the faithful, the moral authority of James was universal in Jerusalem, even among the Jews. His assiduity in the temple had obtained for him a particular esteem among the zealous; his quality of 'brother of the Lord' assured for him a particular deference. James quoted the ancient prophets, then he concluded: 'For my part I am of the opinion that we should not create difficulties for those who are converted to God among the pagans. Nevertheless I am of the opinion that we should write them to abstain from the pollution of idols, from fornication, and from strangled animals ("animaux etouffes dans le sang")."

"That was to accept clearly in principle the law of liberty proclaimed by Peter and Paul; but at the same time it *recognized the necessity of preparing the transition.* The entire assembly adopted the view of James."[49] Not just Peter, but Paul and Barnabas also, had spoken, and the decision formulated, not by Peter, but by James, was finally adopted by the "entire assembly."

Mourret says too that "The assembly of Jerusalem (not just Peter or just Peter and the elders) reached

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of the *plebs.*" Mourret, Les Origines Chretiennes, p. 381.

The Encyclopedia of Religion and Ethics. article *Councils,* p. 185, notes the submission of ordinations to the people: "a canon of the 6th Century, Gallean document, known as the cannons of the 'Fourth Council of Carthage' which passed into general Western canon law, enacted 'that a bishop is not to ordain clergy without the advice of his clergy, so that he may look for the *assent* and witness of the people." This practice had not entirely disappeared at a comparatively late date (ninth century).

[48]Histoire Generale de l'Eglise, vol. 1, p. 82.

[49]L'assemblee toute entiere se rangea a l'avis de Jacques."

the following decision: 'It has appeared good to the Holy Ghost and to us, etc.' "

Monsignor Hunt affirms "That there can be no question that the narrative about the Council in Jerusalem throws light upon Professor Barker's thesis. It throws entirely too much light. It shows that the thesis is wholly false." Is Monsignor Hunt making up by strength of statement for the weakness of his evidence?

Catholics trying to justify their Church position on the question of authority and the non-participation of the people in Church decisions, usually admit, as does for example L. Cl. Fillion,[50] Professor of Holy Scripture in the Catholic Institute of Paris that the words *with the whole Church* designate probably nothing more than the tacit assent of the assembly; at least, it is certain, according to verse 23, that the apostles and the priests-bishops alone took an active part in the preparation of the decree. One may readily understand that the proposition of St. James *rallied all votes,* because it was so perfectly wise."[51] For Mourret, James' proposition is accepted by the assembly because it was "of perfect wisdom."

The decision was not formulated by the people, but was submitted to them for their approval. In the latter-day Church (as then), the people do not take "an active part in the preparation of the decree."

Bulls and acts compelling the human conscience, not "definitions of doctrine" nullify free will.

Monsignor Hunt asserts that: "Professor Barker contends that popular participation in doctrinal definitions is necessary in order to prevent officials from 'compelling' the consciences of the people." The article does not speak of participation in doctrinal definitions, but only of their approval by the people; the people were not asked to define doctrine but to express their approval and acceptance of doctrine, at the Council of Jerusalem. It is this abandonment of the custom of consulting the wishes of the people with the ensuing consequences that is referred to in the following: "after this time when unfit candidates were chosen for the ministry, the people having lost their means of protection (the right of expressing their approval or disapproval, their acceptance or rejection) were unable to rid themselves of negligent or worldly priests; if liberty of conscience was infringed upon, they no longer had any efficient means of protesting . . . the Pope has in times past issued bulls for the stamping out of heresy, and sincere men, following the best light they had, have been burned." The following is an example of such attempts "to compel the consciences of the people":

Bull of Pope Gregory IX against heretics[52]

"We excommunicate all heretics,

[50]Holy Bible (Latin text and French translation) commented according to the Vulgate for the use of seminaries and the clergy, Librairie Letouzey et Ane, Paris, 1924. Vol. 7, footnote p. 720.

[51]"Les mots *cum omni ecclesia* ne peuvent guere designer qu'un assentiment tacite de l'assemblee; du moins. il est certain, d'apres le vers. 23, que les apotres et les pretres-eveques prirent seuls une part active dans la preparation du decret. On comprend aisement que la proposition de saint Jacques ait rallie tous les suffrages, car elle etait d, une parfaite sagesse."

[52]Given at Viterbo on the ninth of November, 1236. Translated from the German translation of Hoensbroek, Das Papsttum in seiner sozial-kulterellen Wirksamkeit, pp. 638-9. Breitkopf und Hartel, Leipzig, 1900.

Cathari, Pasagians, and all others under whatever name whatsoever. They have various faces, but they are all tied together by their tails. Anathematized by the Church, they shall be turned over to the civil court in order that they may be punished with befitting punishment (punishment by death). If any among them are willing to repent, they shall be condemned as a suitable penance to life-long imprisonment. We also excommunicate the friends of heretics and decree that whoever does not decant from his malicious disposition shall lapse into infamy, he shall be incompetent to hold public office and to give testimony; he shall neither be able to make a will nor to inherit. Whoever remains excommunicated for a year shall from then on be condemned as a heretic. Such a heretic shall not have the right of appeal; no judge, no lawyer, no notary may be at his service. Whoever shall bury such excommunicated heretics is himself excommunicated, and he shall not be absolved until he has publicly exhumed them with his own hands and has thrown away the corpses of the damned. We also forbid that any layman dispute in public or in private about the Catholic belief; whoever does so will become entangled in the snare of excommunication. Whoever knows of the existence of heretics, shall point them out on the pain of excommunication. The sons of heretics or of the befrienders of heretics shall be admitted to no kind of office or benefit."

Monsignor Hunt says that Professor Barker's statement that "No one may question the rightfulness of his (the pope's) actions" is news to him. Throughout the article in the Relief Society Magazine the official "actions" of the pope are referred to. "The Christian life is premised on free will, but such bulls and acts compelling the human conscience (not 'definitions of doctrine') nullify free will, and make it, as it were, non-existent. They strike at the fundamental condition of a religious life." It is official action and not his private life that might "compel" the "consciences of the people."

Who could question this papal bull or oppose its execution?

Monsignor Hunt says "the Church cannot destroy free will. Christ did not 'compel,' and the Church cannot 'compel' any man's conscience."

"Professor Barker seems to be firmly convinced that the Church, by some terrible weapon, either physical or moral, compels her people to accept the Gospel. . . . In any community, even the most strictly Catholic community in the world, there are those who abandon the faith, and each apostate is living proof that the Church does not 'compel'." Evidently Monsignor Hunt is speaking of the present only, for had he recalled the past, he should have said, not that "each apostate is living proof that the Church does not 'compel'," but that apostates were *dead* proof that the Church did "compel."

(To be Concluded)

Aid for Our Project

By Dr. Russell B. Swenson

Origin of The Book of Mormon

ACCORDING to the story of Joseph Smith and the eleven witnesses the *Book of Mormon* was brought forth in a miraculous manner. Through the instructions imparted by the angel Moroni. Joseph found the plates from which he translated the Book of Mormon. He accomplished the latter through the power of inspiration, and published the book in 1830. The men who assisted him most in copying the book and in publishing it were later known as the three and the eight witnesses. The former testified that they had seen the plates shown to them by an angel. The latter stated that they simply saw and handled the same under ordinary conditions.

Origin of The Doctrine and Covenants

THE *Doctrine and Covenants* consists of revelations given through Joseph Smith from 1823 to 1843. These revelations pertain to the organization, the guidance, and the spiritual and ethical ideals of the Church of Jesus Christ of Latter-day Saints. The bulk of them were given during the first six years of the Church's existence, from 1830 to 1836. During this period the main body of the Saints was in Kirtland, Ohio. Thus, out of the 133 revelations, 111 were given in and before 1836. Of the latter, the first 18 were given before 1830. These revelations were first bound together and called the Book of Commandments in 1833. Later these were revised and published as the Doctrine and Covenants in 1835 at Kirtland, Ohio. The later revelations were added in succeeding editions of the latter book.

Origin of The Pearl of Great Price

THE first part of *The Pearl of Great Price,* the Book of Moses, was given as a revelation to Joseph Smith in 1830. The second part, the Book of Abraham, had its origin when the Prophet Joseph purchased some Egyptian papyri which were found on some Egyptian mummies. The Prophet states that they were in the handwriting of Abraham, written while he was in Egypt. The translation was called the Book of Abraham.

Origin of The Old Testament

THE *Old Testament* is really a miscellaneous collection of the sacred literature of the Hebrew people. The word *Bible* which we have given to the Old and New Testaments comes from the Greek word *Biblia* and means books. The Old Testament consists of poems, songs, stories, history, prophetic discourses, laws, proverbs, wisdom, meditations. The Jews had it divided into three parts: the Pentateuch, or the five books of Moses; the Prophets, and the Hagiography or Sacred Writings. This division points to the parts which were earliest regarded as sacred scripture by the Jews. The Jews in Alexandria included our Old Testament Apocrypha as part of their sacred scripture, but the Palestinian Jews never accorded

them a position in their canon. By 400 B. C. the Old Testament was quite complete, but its exact text as we have it was not formally ratified by the Jewish scribes until about 100 A. D.

Origin of The New Testament

THE earliest writings of the *New Testament* seems to have been the letters of Paul. Next comes the Four Gospels and Acts. Revelation and the other documents which are generally known as the Catholic Epistles were the last to appear. At first these writings circulated as independent writings in the different Christian Churches of the Roman Empire. As time went on and the Lord did not appear in his second coming, more weight was attached to the written words of him and his disciples. Accordingly collections were made of these which finally were compiled into our New Testament. The first collection seems to have been that of the Pauline epistles. Then the Gospels circulated around. Acts and the other epistles were finally added. Much dispute took place between various sections of Christianity as to the eligibility of Hebrews, II Peter, Jude, James, Revelation, and II and III John as Sacred Literature. Also some canons added other books we now know as apocryphal. Finally about the middle of the fifth century A. D. the collection of New Testament books as we now have them became quite predominant throughout the Christian world.

Books of the Bible

Genesis: the book of the origin of things, i. e., the world, man, sin, and civilization.

Exodus: an account telling of the oppression of the children of Israel in Egypt, their flight and sojourn in the desert.

Leviticus: contains the laws relating to holiness. The name itself refers to the Levites the priestly caste of the Hebrews.

Numbers: carries on the narrative of the exodus to the 40th year of the exodus. It takes its name from the census which was made of the twelve tribes.

Deuteronomy: The name means second law. "It records the events of the last month of the forty years' wanderings of the children of Israel. The greater part of the book is occupied by the discourse in which Moses, before his death, sets before the Israelites the laws which they are to obey, and the spirit in which they are to obey them, when they are settled in the Promised Land." (S. R. Driver, Literature of the O. T., p. 70)

Joshua: tells of the conquest of Palestine by the Israelites and the dividing up of the land among the various tribes. It ends with an account of the closing events of Joshua's life.

Judges: "The Book of Judges derives its name from the heroes whose exploits form the subject of its central and principal part." (Driver, Ibid, p. 160) It depicts the lawless disorganized state of the Hebrew tribes before the selection of a King.

I and II Samuel: The two books were originally one book. Getting its title from the fact that Samuel is the prominent figure both at its opening and for some time subsequently. It begins with the birth of Samuel and extends to the close of David's life.

I and II Kings: deals with the reign of Solomon, the history of the two kingdoms, Israel and Judah, and concludes with the fall of the latter when Jerusalem was captured by the Babylonians.

I and II Chronicles: like Kings originally formed one book. It treats roughly the same period as that of Kings, but it has a different point of view, namely, that of a more priestly ecclesiastical type. Thus it deals to a large extent with genealogies, statistical registers, descriptions of religious ceremonies, organization of public worship, etc.

Ruth: was written to show more tolerance to foreigners. Thus the great illustrious David was shown to be the descendant of a Gentile woman. It more than likely represents an opposite point of view to that of Ezra when the latter was striving to have the Israelites give up their foreign wives.

Ezra and Nehemiah: "begin exactly at the point at which the Book of Chronicles ends, and carries on the narrative upon the same plan to the time when the theocratic institutions under which the compiler lived were finally established through the labors of Ezra and Nehemiah." (S. R. Driver, op. cit., p. 516)

Esther: "shows how Esther, a Jewish resident in the Persian capital, Susa, rose to be queen of Ahasuerus." (Driver, Ibid, p. 478) It also relates how she saved her people from persecution and gives an account of the origin of the Jewish feast of Purim.

Job: is a dramatic poem which tries to fathom the cause of human suffering. Behind the simple story of his sufferings lies some of the most profound thought in the entire Bible.

Psalms: are a collection of Hebrew poetry and songs of praise to their God. From the standpoint of literature they are the high point of the Old Testament.

Proverbs: introduces us to the wisdom literature of the Hebrews. This wisdom had a special meaning. "It was applied to the faculty of acute observation, shrewdness in discovery or device, cleverness of invention. . . Their teaching had a practical aim: not only do they formulate maxims of conduct, but they appear also as moral advisers." (Driver, Ibid, p. 392, 393)

Ecclesiastes: is also a part of Hebrew wisdom literature. It has a considerable amount of keen insight into the problems of life, but with a rather pessimistic point of view. "All is vanity. What profit hath man of all his labour wherein he laboureth under the sun."

Song of Solomon: is a poem of love which has been assigned to Solomon according to tradition. Its imagery is highly sensuous.

Isaiah: is perhaps the greatest prophetic book in the Old Testament. Its spirituality, love of justice, conception of God are high points in Hebrew literature. He is especially bitter against the injustice which he sees among his own people.

Jeremiah: is called the gloomy prophet because of his bitter invectives against the narrow religious bigotry of his day, and because of his predictions of national disaster at the hands of the Babylonians if Judah continued her unwise highly nationalistic policy. Like Isaiah he is one of the loftiest figures for his highly universal concept of God and for

his stress upon individual responsibility in religious living.

Lamentations: "The Book consists of five independent poems, all dealing with a common theme, viz., the calamities that befell the people of Judah and Jerusalem in consequence of the siege and capture of Jerusalem by the Chaldeans, B. C., 586." (Driver, op. cit., p. 456)

Ezekiel: relates the prophetic utterances and religious thought of Ezekiel, one of the captives taken to Babylon. His conviction was "that further judgments were imminent for them in the future: and his anxiety to win at least the souls of individuals (3, 16ff; 33, 6ff) who might form the nucleus of the purified Israel of the future." (Driver, Ibid, p. 279)

Daniel: "The book of Daniel narrates the history of Daniel and the visions attributed to him." (Driver, Ibid, p. 488)

Hosea: "Hosea prophesied in the Northern kingdom under Jeroboam II and succeeding kings." (Driver, Ibid, p. 301) His aim is to show the great forgiving love of God for erring Israel. Hosea's wife had been unfaithful to him, but he had forgiven her. Surely God would be equally compassionate to Israel. There will be punishment, but there will also be a bright future if Israel repents.

Joel: is a book of judgment. He urges repentance before the coming of the terrible "Day of Jehovah". The people must have responded, for in the latter part he tells of the material blessings which God will pour out upon them. Above all will there be a great outpouring of the spirit of prophecy, and the terrors which will come will not afflict the Jews.

Amos: sets forth the stern unflinching justice of God. He is especially bitter against the luxury and religious pride of the kingdom of Israel in the north, and shows the calamities which God is going to rain down upon all nations who don't live justly.

Obadiah: This short prophecy is almost entirely concerned with the ruin which is about to fall upon the tribe of Edom, just south of the Dead Sea.

Jonah: like Ruth is chiefly concerned to show God's love for non-Jews as well as Jews. It goes much farther in this respect than Ruth. As an exposition of God's love for all people it can't be surpassed in the Old Testament.

Micah: was a younger contemporary of Isaiah. He "speaks as a man of the people, who sympathized with the peasantry in their sufferings, and he attacks, not indeed with greater boldness than Isaiah, but with greater directness and in more scathing terms, the wrongs to which they had been exposed at the hands of the nobles and rich proprietors of Judah. . . . while Isaiah evinces a keen interest in the political movements of the time, Micah appears almost exclusively as an ethical and religious teacher." (Driver, op. cit., p. 326)

Nahum: The theme of this book is the fall of Nineveh, the capital of the Assyrians. He gloats over the downfall of this powerful city because of the past cruelty and harshness which it had exercised upon his people. He gives utterance to some extremely vivid and terrible pictures of the event he is describing.

Habakkuk: is a sort of a dialogue between the prophet and Jehovah. The former questions the Lord about the violence and injustice

which prevails on every hand. The latter answers that the Chaldeans are to be the instrument of punishment for the above evils. But in the end the pride of the Chaldeans will be their downfall.

Zephaniah: predicts the approach of the terrible "Day of Jehovah." Special condemnation is heaped upon Jews who were infected with foreign ways of life, who were corrupt with intrigue, and those who were religiously indifferent. Out of the coming trials a purified remnant will be loyal to God. These will dwell in safety in their own land.

Haggai: attempts to enthuse the Jews who have just returned from the Exile to complete the temple to Jehovah. He shows that the drought and failure of crops is due to their neglect of this important duty. As long as the temple remains unbuilt they will remain an unclean people.

Zechariah: was a contemporary of Haggai and cooperated with him in seeking to induce the people to finish building the temple. It has an earnest call to repentance in the introductory part. Then follow eight symbolical visions with an appendix (6, 9-15), "the whole being designed for the encouragement of the Jews, and especially of Zerubbabel and Joshua, respectively the civil and religious heads of the community, in the work of rebuilding the temple. The significant features of each vision are pointed out to the prophet by an angel." (Driver, Ibid, p. 345) The latter part of the book deals with Messianic judgments.

Malachi: is a book of exhortation. He rebukes the priests for being neglectful of their duties, the people who made foreign marriages, those who questioned the divine government of the world, and those who had been neglectful in the payment of their tithes. He announced a day of judgment when Jehovah would appear to purify his unworthy priests and punish his guilty people. "The prophecy concludes with an exhortation to obey the requirements of the Mosaic Law, and with a promise of the advent of Elijah the prophet." (Driver, Ibid, p. 356)

The Books of the New Testament

Matthew: This is the most Jewish of the gospels and contains the most elaborate collection of Jesus' teachings. Scholars think that it was written at Antioch a generation or two after the death of Jesus.

Mark: This is the earliest Gospel, written presumably at Rome. It has very little of the teachings of Jesus, but lays great stress upon his miracles. It is noteworthy for its vigorous and vivid language; however, the latter is often quite crude when compared with the literary standards of the day.

Luke: This is the most literary of the gospels. It is manifestly written for Gentile readers. Its outstanding features are: its stress upon Jesus' sympathy for the poor and the Gentiles; the parables of God's forgiving love, like the Prodigal Son; the prominence of the Holy Spirit; and the importance assigned to women.

John: This is the most Greek of the gospels and was written most likely at Ephesus in Asia Minor. It is highly mystical and uses a great deal of allegory in presenting the life and teachings of Jesus.

It is notable for its stress upon love.

Acts: is a history of the Christian Church from the death of Jesus until the arrival of Paul at Rome as a prisoner. Its purpose is to show the spread and expansion of Christianity throughout the Mediterranean world, especially through the ministry of the two chief apostles, Peter and Paul. It also has an apologetic interest, namely, to show that Christianity is not harmful but beneficial to the Roman Empire.

Paul's Letters: The following are generally accepted as being written by him: Romans, I and II Corinthians, Galatians, Philippians, Colossians, I and II Thessalonians, Philemon. A few scholars question the authenticity of Ephesians, and most of them reject the Pauline authorship of I and II Timothy, Titus and Hebrews. Paul's letters are striking for the great intensity and enthusiasm of the author's thought and expressions. Each letter was written in response to a critical problem or question in various early Christian churches. They contain many references to the importance of Jesus' death and personality, but few regrading his teachings. They are the most human and spontaneous of all New Testament documents, and were written about a decade or two before the earliest gospel.

I and II Timothy and Titus: contain advice and instructions for young bishops and elders regarding their qualifications for office and the way in which they should conduct themselves as leaders.

Hebrews: was apparently written to the Church of Rome from Alexandria. The former is exhorted to show itself a leader in teaching and religious living compatible with the glorious example of its former leaders and martyrs. Noteworthy features are its stress upon faith, warnings against heresies, the importance of Christ as the foundation of Christian salvation. The Greek of this letter is the most literary and elegant of the New Testament documents.

James: is more like a sermon than a letter in its form despite the epistolary heading. Stress is given to living the practical ethics of religion, which is well summed up in the statement, "faith without works is dead." It shows interest in democracy, philanthropy and social justice. The writer is very simple and direct in his language.

I, II and III John: are letters written in the vicinity of Ephesus in Asia Minor. They show a strong relationship to the Fourth Gospel and were written mainly to combat the rise of an early Christian heresy.

I and II Peter: The former was written to the Saints in Asia Minor to strengthen them against persecution. To avoid suspicion and to give no offense they are to be obedient to government authorities and to avoid every appearance of evil.

II Peter was written considerably later, some think about the middle of the second century. Its chief purpose is to combat heretical uprisings and to meet the skepticism of the day regarding the second coming of Jesus.

Jude: was written some time before II Peter. Like the latter, its main aim was to meet the problem of certain Christian heresies. It has so many close resemblances to II Peter that scholars are of the

opinion that it was used by the latter.

Revelation: was composed about the end of the first century A. D. near Ephesus. Its purpose is to encourage the Saints to remain steadfast to Christ in face of the terrific persecutions which are about to befall them. It describes the end of the world, the overthrow of evil on the earth, the millennial kingdom, and the final judgment. Though its Greek is often crude and ungrammatical, yet its imagery and dramatic power are unexcelled by any book in the Bible.

Book of Mormon

I and II Nephi: gives an account dealing with events from the exodus from Jerusalem to the death of Nephi in the Promised Land. Besides the narrative it contains prophecies and sermons, mostly by Nephi.

Jacob: gives the account and teachings of Jacob, the brother of Nephi.

Enos, Jarom, Omni: give brief accounts of struggles between the Nephites and Lamanites, the discovery of the colony of Zarahemla, Coriantumr, the career of King Benjamin.

Mosiah: gives the sermon of King Benjamin to his people, the career of the prophets, Alma the Elder and Alma the Younger, or more especially, the conversion of the younger Alma and the sons of Mosiah.

Alma: deals mostly with the career of Alma the Younger, his preaching, the work of Mosiah's sons as missionaries among the Lamanites, the Lamanite wars.

Helaman: is concerned chiefly with the corruption and intrigue of the Nephites, struggles against the Lamanites, career of Samuel the Lamanite.

III Nephi: describes the appearance of Jesus to the Nephites, his preaching, institution of his church and its ordinances.

IV Nephi: relates the years of millennial peace and prosperity which succeeded the appearance of Jesus to the Nephites. Then after about 230 years evil and dissension arose once more, causing the division of the people into Lamanites and Nephites.

Mormon: gives an account of the career of Mormon and his wars with the Lamanites.

Ether: relates the story of the Jaredites, their migration to this land from Babel, their rise and downfall as a mighty people.

Moroni: contains formulae for ordination of priests and teachers, the administration of the sacrament, some letters of Mormon to Moroni, and the final farewell of the latter as he finishes the book.

The Pearl of Great Price

The Book of Moses: contains an account of "the words of God, which he spake unto Moses at a time when Moses was caught up into an exceeding high mountain." It tells of the purpose for which God created the universe, the creation, rebellion of Satan, the fall of Eden, career of Cain, ministry of Adam and Enoch.

The Book of Abraham: describes the career of Abraham, his youth, education, experiences in Egypt where he was almost sacrificed, his knowledge of astronomy which he received from the Lord, and an account of the creation.

Happenings

By Annie Wells Cannon

AUGUST—How sweet to know that some of life's joys are free for all—blue skies, melody of soft winds and running streams and shade of lovely trees.

A good book is a good companion during the long summer days, and it is the true philosopher who accepts whatever the hour brings and finds content therein.

FRANCES HODGSON BURNETT is one author, it is said, who never had a manuscript rejected. She published 50 books.

KATHERINE BREGY, essayist and poet has published a new book, "From Dante to Jeanne D' Arc." These essays represent adventures in medieval life and letters. While maintaining the Catholic viewpoint her interpretive artistry and insight is most attractive.

CORNELIA LIND MIEGS has been awarded the Newbery medal for her "Invincible Louisa," the story of the life of Louisa M. Alcott. The book is claimed as the most distinguished juvenile book of the year.

ALENE CORLISS' newest novel, "Let Us Be Faithful," will appear this fall. The book was first announced under the title, "From This Day Forward," but by a strange coincidence Ruby M. Ayers had selected that title for her new novel.

HELEN MACKNIGHT DOYLE'S autobiography, "A Child Went Forth," is a charmingly told story of pioneer life leading to a humane work in the medical profession.

MARGERY SHARP, an English novelist, has received fine praise from the critics for her latest book, "The Flowering Thorn." Hugh Walpole calls it "delightful reading" and predicts the author is likely to become one of the most important humorists of the day.

WOMEN lawyers of Kansas City denied membership in the Bar Association have organized a Bar Association of their own with a membership of 30. It will be interesting to see if the national association will refuse membership.

EMMA STEBBINS, sculptor in 1867, carved in Italian marble an heroic statue of Columbus. Last month 67 years after this statue was found unpacked in a storage yard in Central Park, New York. The Park Department are now planning to clean it and place it in Columbus square.

MADAM SCHUMANN HEINK, in her radio talks for baby food, says, "According to the doctors I was very wrong, but I always sung and rocked my babies to sleep." Blessed babies, to have had such glorious lullabys.

QUEEN ASTRID, of Belgium, has another son. The boy is named Albert for his illustrious grandfather. He has been given the title, Prince Albert of Leige, a title dormant since 1789.

MME. MARIE CURIE, co-discoverer of radium, died July 4, at Salanches, France.

Twice Nobel prize winner, for her scientific research, Mme. Curie maintained an even modest way in life. The medical world say, she saved 50,000 lives during the World War through her discovery of radium and countless thousands of cancer sufferers have received relief and cure through radium treatment. She was indeed a world wide benefactor.

Grandmother's Garden

By Beatrice Williams

OLD-FASHIONED hollyhocks! What a wealth of beauty is brought before my vision as the spoken name vibrates along the strings of memory, and brings back the picture of the little old garden in front of Grandmother's house. I can see it now as we turned the corner and inside the fence so tall and stately stood the hollyhocks; white, pink, and deep red, some single, others double. They seemed to be sentinels guarding the little picket gate. When the gate was closed behind me I always turned, and gazed at the hollyhocks with awe that they would allow me to pass into that quiet little kingdom where Grandmother was queen, and they only nodded and swayed quietly in the breeze.

On up the graveled path lined with bachelor buttons of all colors resembling a fading rainbow; mignonette, nodding gold-buttons, giant marigolds, red roses where the honey bees lingered, and on each side of the path stood two old yellow rose bushes sending forth their perfume. Back of the rose bushes were two large cherry trees, their fruits, such a bright red, hung from their branches as though they were tempting all who passed under the arch which they formed over the path. Beyond their shade was an old stump four feet high, and two feet in diameter, over which multicolored morning glories crept.

Grandmother was always standing beside the stump waiting for us, and before entering the little cottage I looked back past the stump, beyond the cherry trees' arch, and the roses to the hollyhocks: no wonder they stood so proud with such beauty and love within their keeping.

The Spirit of the Magazine

By Winona F. Thomas

A Playlet for Use During the Drive for Magazine Subscriptions

Characters

Jenny Symes, the hostess.
Betty, her ten year old daughter.
Mrs. Lynn, a Relief Society teacher.
Mrs. Beal, a Relief Society teacher.
The Spirit of the Magazine.
Education.
Religion.
Health.
Social Service.
Stories.
Poetry.
Home Making.
Ambition.
Charity.
Loyalty to Organization.

Costumes: Jenny Symes and Betty should be dressed in house dresses, Mrs. Lynn and Beal in street dresses, and the others in long white robes.

Scene: The play takes place in the living room of Mrs. Symes' house. As the curtain rises, Jenny Symes is seated at the left side of the stage with a table in front of her. Betty is on a low stool in center, fixing roller skates. Mrs. Lynn and Beal are seated right.

Mrs. Symes—That was a nice lesson. I enjoy your lessons and visits so much. It takes my mind off my monotonous daily tasks.

Mrs. Lynn—Yes, they are good lessons. And now—before we go—we have something for you.

Mrs. Symes—For Me?

Mrs. Beal—Yes, it is a little bank. Last month in our work meeting, we made one for each of the sisters.

Mrs. Symes — Isn't it pretty. What is it for?

Mrs. Lynn—It is to help you to collect pennies and small change so that when it comes time to subscribe for the magazine, and pay your membership fee, you will have the money all ready.

Mrs. Symes—But I never have taken the magazine, and I very seldom go to Relief Society meetings, I don't believe they expect me to pay a membership fee.

Mrs. Beal—Yes they do. If you are enrolled and don't pay it, the organization has to. This way of saving a little at a time will make it easy to pay your obligations.

Mrs. Lynn—I think you would like the magazine if you were acquainted with it.

Mrs. Beal—If we are to finish our district, we must be going.

Mrs. Symes — I have enjoyed your visit very much. Come again.

Mrs. Lynn—We will, thank you. Try to come out to our next meeting. (*Exit*)

Betty (*picks up bank*)—Can I have this to play with?

Mrs. Symes—No, of course not. You may look at it, but don't take it. It is for me to save pennies in so I can take the magazine.

Betty—If I help you save pennies, can I have what's left toward some new skates? These are wrecks.

Mrs. Symes—Yes, that will be fine.

Betty—Look, one of the women forgot her magazine. Shall I take it to her?

Mrs. Symes—Yes, hurry. Or no—wait. Let me look at it. I have never looked through one before. I'll see that she gets it this evening.

BETTY—If you need me, I'll be out on the side-walk. (*exit*)

MRS. SYMES—All right. (*speaks of magazine*) It is nice print.—It isn't all cluttered up with advertising.—But I never get all my work done now. What would the house look like if I took time off to read? Perhaps that is what I need. I'm getting kitchen minded. I would like to take this magazine.

(*Enter the Spirit of the Magazine*)

SPIRIT—Did you invite me to come in?

MRS. SYMES—Who are you?

SPIRIT—I am the Spirit of the Magazine.

MRS. SYMES—Why did you come here?

SPIRIT—I felt that you needed me. It gave me great joy to think that at last I was welcome in your home.

MRS. SYMES—Have you tried to enter here before?

SPIRIT OF MAGAZINE—Yes, many times. Each year since you left your childhood home and established one of your own, I have tried to get in. But I have never before felt that I was wanted. I could have helped you in so many ways.

MRS. SYMES—I know I need help. But I haven't much money. There are so many ways to spend every dollar we get.

SPIRIT OF MAGAZINE—Where can you spend a dollar which will bring you as much in return?

MRS. SYMES—If you could convince me of that, it would be easier to collect the necessary money.

SPIRIT OF MAGAZINE—Let me show you some of the ways you will be benefited if you take the magazine. The first is Religion. (*Religion enters*)

RELIGION—The Relief Society is primarily a religious organization, founded by a Prophet of God, for the purpose of saving and enlightening the souls of women. Besides the theology lessons which are printed in nine issues each year, there are articles written by our inspired Church leaders. In faith we can follow such people as these.

"Lord, show the way and guide therein
These willing feet of mine.
Help me to do Thy holy will,
To feel Thy life within me thrill
And know Thy joy divine."

(*Religion stands on the left of the Spirit, who remains in center*)

(*Enter Education, who stands on the right*)

SPIRIT OF MAGAZINE—This is the education which comes with the magazine.

EDUCATION—A college education can be gained by anyone who will study and master the lessons in the magazine. The human soul can be compared to a statue which is hidden in a block of marble. The sculptor must remove the superfluous matter and clear away the rubbish. The statue is already there. The sculptor merely finds it. What the sculptor is to a block of marble, education is to the soul. The educated person has wealth which no power can diminish, riches which are always increasing, possessions which the more he scatters, the more he has.

SPIRIT OF MAGAZINE—For the sake of your health you should subscribe for the magazine.

HEALTH—The magazine frequently contains articles on health. Our bodies you know, are tabernacles, fashioned by an all-wise Creator as an earthly abode for a holy spirit. We must keep them free

from impurities and care for them properly.

"God made the world with flowers and trees
And tiny grains of sand.
The sky, the clouds, the mountain breeze
Are products of his hand.
When his work was finished his plans he made
And began a work anew.
He fashioned His master-piece when he made
A beautiful body for you."

SPIRIT OF MAGAZINE—If you would use wisdom in caring for your children, take the magazine.

SOCIAL SERVICE—You will be greatly helped in caring for and training your children. There is so much mothers need to know, and so much new knowledge available, that it is a serious mistake not to learn all we can. When we think how precious a little child is, how recently he has come from his heavenly home, and the reason why he was placed here, we can see how great our responsibility is in helping him reach the highest degree of perfection which he is capable of attaining.

SPIRIT OF MAGAZINE—You will next see the benefit of the stories.

STORIES — The magazine each month contains stories on subjects of interest to us all. The influence which stories can have on the lives of the readers is remarkable. If you can tell me the type of stories a person reads, I can tell you the kind of a man he is. Indeed, it is much easier to judge him by the stories he reads, than by the company he keeps. The stories in the magazine can be depended on to be true to the highest ideals of women, and to inspire them on to lead more noble lives.

SPIRIT OF MAGAZINE—The poems give that touch of beauty which everyone must have.

POETRY—The poets who write for the magazine, have a gift for expressing universal thoughts in a way that ordinary persons who are not able to see the beauty about them can thrill with the poet in feeling it.

"They walk along illumined paths,
A pageantry of light,
They sing a song of men made free,
They sing of health and might."

SPIRIT OF MAGAZINE—The magazine will help to solve your home problems.

HOME MAKING—There are many suggestions for home making. It may be menu or recipes, or it may be directions for beautifying the home. If we wish to cultivate in our children a taste for beauty and harmony in their surroundings, we must begin early. The foundation for what a person is in later life is laid in the pre-school period in the home.

SPIRIT OF MAGAZINE—The magazine will help you in your desire to make your life better than it has been before.

AMBITION—It is natural for all living things to grow toward the light, and the light will lead to higher levels. The great thing in this life is not where we are, but in what direction we are moving. If we are to reach the higher levels we must climb, sometimes with the wind and sometimes against it, but end each day with a knowledge that we are higher than we have ever been before.

SPIRIT OF MAGAZINE—The mag-

azine will teach you to be charitable.

CHARITY—"Charity never faileth," is the watchword found in every magazine. We are taught to be charitable to every one who is less fortunate than we. We must take time to be courteous, to be thankful, to be kind, to help those who need it. If we will but put ourselves in the place of others, we will find thousands of little kindnesses we can do, which will bring blessings to them and happiness to us.

SPIRIT OF MAGAZINE—Last, but not least is loyalty.

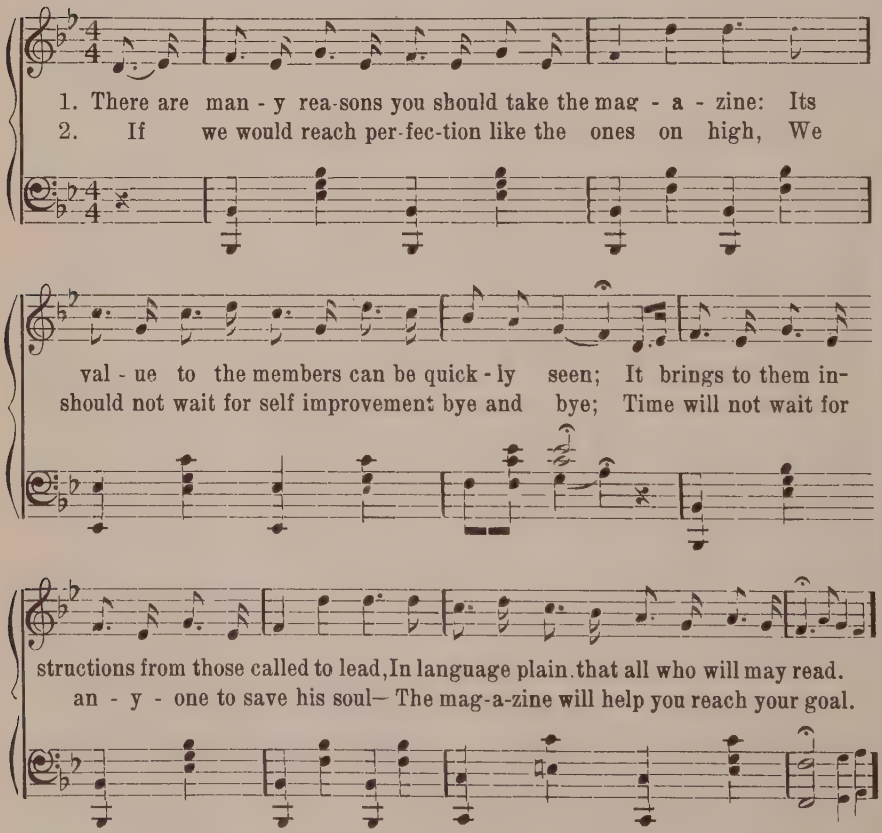
LOYALTY—In loyalty to the organization you should support the magazine. It is not published as a money-making enterprise, but for the benefit of the members of the Relief Society. In order that the subscription price can remain at its present level, it is necessary that more women take it, thus doing their bit to keep the price within the reach of all.

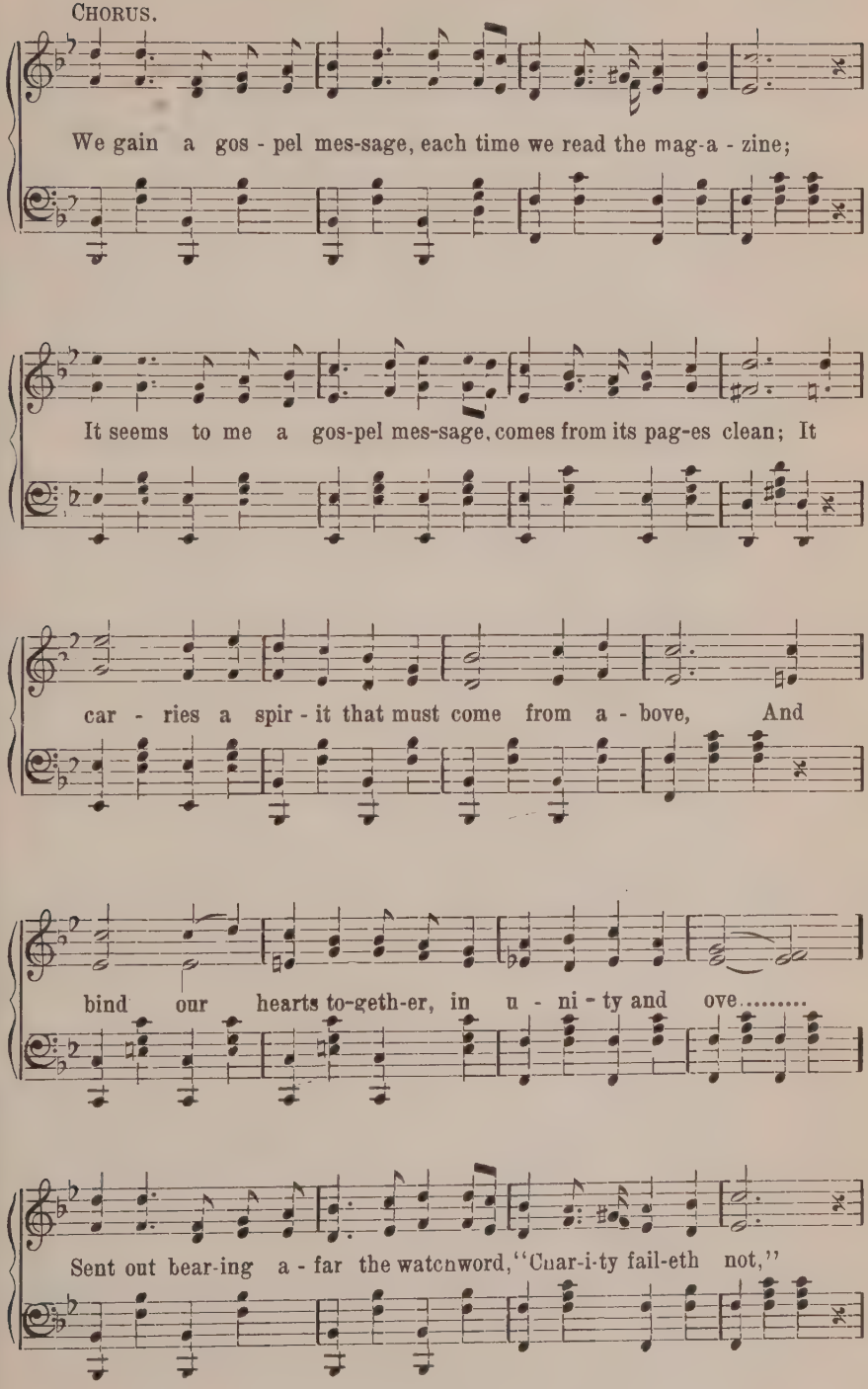
Mrs. Symes remains seated at the table. The women standing behind in a half circle. They remain in place to sing the song.

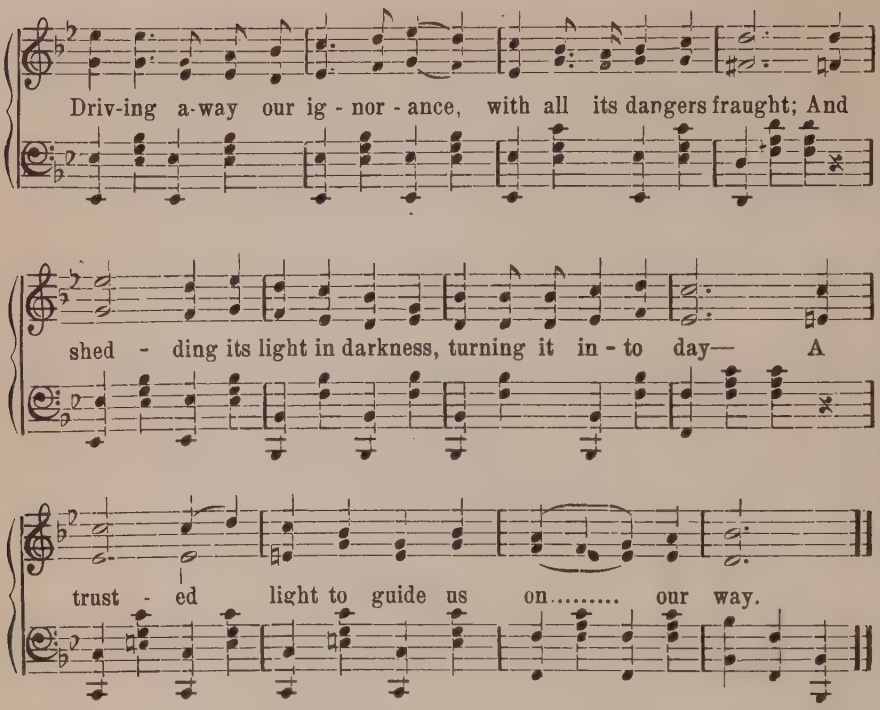
RELIEF SOCIETY MAGAZINE SONG

WINONA L. THOMAS. NELLIE P. LARSEN.

March time.


1. There are man - y rea-sons you should take the mag - a - zine: Its
2. If we would reach per-fec-tion like the ones on high, We
val - ue to the members can be quick - ly seen; It brings to them in-
should not wait for self improvement bye and bye; Time will not wait for
structions from those called to lead, In language plain that all who will may read.
an - y - one to save his soul— The mag-a-zine will help you reach your goal.


CHORUS.
We gain a gos - pel mes-sage, each time we read the mag-a - zine;
It seems to me a gos-pel mes-sage, comes from its pag-es clean; It
car - ries a spir - it that must come from a - bove, And
bind our hearts to-geth-er, in u - ni - ty and ove.....
Sent out bear-ing a - far the watchword, "Char-i-ty fail-eth not,"


Driv-ing a-way our ig - nor - ance, with all its dangers fraught; And
shed - ding its light in darkness, turning it in - to day— A
trust - ed light to guide us on..... our way.

An Indian Tradition

By Annetta M. Bennion

THERE is a tradition among the Arapaho Indians, that the Sun Dance has been danced since long before the white man ever came to this the western hemisphere. This has been handed down from one generation to the next.

This may not mean much to a person not knowing the significance of the Sun Dance, but he who understands it and realizes that it is danced for a religious purpose; and is very sacred to the Indian tribe, will readily agree that that is a strong proof in favor of the Book of Mormon.

In the Sun Dance there are twelve large poles all leaning against one larger pole in the center. The twelve poles stand for the twelve apostles of Christ, and the one center pole is the life—or the life of God. There are four Eagle feathers suspended from the top by a rod. This rod represents the rod of God.

For three days and nights they dance without food or drink, and only those who endure 'till the end shall be blessed, and those who become exhausted and faint are to have some great gift.

We know that the Indians had no Bible at this time, so how should they know about the twelve apostles of Christ, or of Christ himself if Christ had not visited them (the Lamanites) on this western hemisphere and ordained twelve apostles.

By Holly Baxter Keddington

IF you have a tot entering school for the first time, these suggestions may help you. A kindergarten teacher says that all a 5 to 6 year old needs to know when he enters school is: to cross street alone, wash face, hands, clean teeth, comb hair, put on wraps, mits, galoshes, take care of self at toilet and be able to associate with a group. When I asked about the use of crayons, scissors, etc., or knowing songs, rhymes and games she said that it was not necessary—that the child was better off learning with the group.

THE problem of socializing a shy child is often a very discouraging task and the hardship is not all on the teacher. No one knows the torture an unsocial child suffers when he sees other children entering into games, songs and the like, and he is not one of them. To get along with the children of his own age is a splendid lesson to learn early.

Many children use the function of elimination as an excuse at school, but if mothers explained that public toilets (and school toilets are public) should be used only in emergencies, much of this trouble would be eliminated. If your child leaves the room more than the average, you should consider it a kindness if the teacher reports it to you. In such a case your child may have acquired a bad habit or he may need the attention of a physician.

I believe every child should be informed of the danger of infection from contact with unclean objects. Teach him to be scrupulously clean in his habits so that if others are careless he will be safe. Hand washing is a splendid habit to encourage for a child so often puts his hands unconsciously to his mouth and he does not know what undesirables they may harbor.

My Compensation

A song leaps up in a Mother's heart
When a lad has chosen aright;
Or when he brings a wee, rain-drenched bird
Clutched under his sweater, tight.

It leaps at the song a young daughter sings,
A softly crooned lullaby,
As she sits and rocks her play baby
"Sleep baby, for mother is nigh."

The heart fairly bursts with a glorious pride
As a father praises a son,
A tender pat on a worthy head;
A smile for a task well done.

These songs in a mother's tender heart
As the last child climbs the stair
Make life such a happy heavenly thing
Hallowed with thankful prayer.

Holly B. Keddington

Notes to the Field

ELIZA R. SNOW MEMORIAL CONTEST ANNOUNCEMENT, 1934

THE General Board conducts the Eliza R. Snow Relief Society Memorial Poem Contest annually. Two prizes are awarded — a first prize consisting of $20, and a second prize consisting of $10. The prize poems are published each year in the January issue of the *Relief Society Magazine*. Other poems of merit not winning special awards, receive honorable mention. The General Board reserves the right to publish any of the other poems submitted, and to pay for the published poems at the regular *Magazine* rates. The contest opens each year upon publication of the announcement in the August number of the *Relief Society Magazine,* and closes October 15.

Rules of the Contest

1. This contest is open to all Latter-day Saint women.

2. Only one poem may be submitted by each contestant.

3. The poem should not exceed fifty lines, and should be typewritten, if possible; where this cannot be done it should be legibly written.

4. The sheet on which the poem is written should be without signature or other identifying marks.

5. Only one side of the paper should be used.

6. Each poem must be accompanied by a stamped envelope, on which should be written the contestant's name and address. Nom de plumes should not be used.

7. Statement should accompany the poem that it is entered in the contest.

8. The contestant guarantees the poem submitted to be her original work, that it has never been published, that it is not now in the hands of an editor, or other person, with a view of publication, and that it will not be published nor submitted for publication until the contest is decided.

9. Members of the General Board, and persons connected with the Relief Society office force are not eligible to enter this contest.

10. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

11. The judges shall consist of one member of the General Board, one person selected from the English department of a reputable educational institution, and one from among the group of persons who are recognized as writers.

12. The poems must be submitted not later than October 15.

13. All entries should be addressed to Eliza R. Snow Memorial Poem Contest Committee, 28 Bishop's Building, Salt Lake City, Utah.

MAGAZINE CAMPAIGN

OFFICERS, remember that our *Magazine* Drive will be from September 15th to October 15th. You should now be making your plans and preparations so that the Drive will be carried through in a business-like and effective way.

WOMEN who value the *Magazine* and have salesmanship ability should be appointed as agents. They should look over the field, consider the conditions of their ward, and then plan to effectively and quickly put the campaign over. They

should look over their lists carefully to see who is already subscribing and when their subscriptions expire. We deeply appreciate the effective work that has been done during the past year. Our subscription lists have risen markedly and we hope to merit the same loyal support during this next year.

MANY schemes have been thought of by our different organizations for getting subscriptions. Can you think of something novel and new for this year? If not, try something that has been tested and found efficient in the past.

WE publish herewith instructions to *Magazine* agents. We hope they will read them carefully.

INSTRUCTIONS TO RELIEF SOCIETY MAGAZINE AGENTS

Subscriptions Payable in Advance: The subscription price of the *Relief Society Magazine* is $1.00 per year, payable in advance. Subscriptions will not be accepted at the *Magazine* office unless accompanied by a remittance, and *Magazines* will not be mailed to subscribers until the subscription price has been paid. In order to comply with this ruling and to avoid errors, subscriptions will not be taken by telephone at the *Magazine* office.

Receipt Book, Use of: Agents should give each subscriber a receipt for money received. The agent should keep a record on the corresponding stub in the receipt book, of the name of the subscriber, the amount received, and the period covered by the subscription. This record will serve as a guide to the agent in soliciting renewals. Agents are supplied with receipt books by the *Relief Society Magazine* office upon request.

Subscription Blanks, Use of: All subscriptions taken by agents should be written on subscription blanks. A separate blank should be used for subscribers in each town. Agents should be sure to give all the information requested on each blank, and to sign name and address on each blank sent in, so that a receipt may be mailed to the agent. Agents are supplied with subscription blanks by the *Relief Society Magazine* office, upon request.

Give Complete Address: Agents will please give the correct and complete *post office address* opposite every subscription entered on the blanks, so that subscribers will not be disappointed and *Magazines* lost.

A subscription for a stake or ward Relief Society organization should be addressed in care of an officer of that organization, who will be responsible to the Society for the *Magazines*.

Change of Address: Requests for change of address should be written on a separate sheet and not on a subscription blank. Give the *old* as well as the *new* address. If it is necessary to change a name, give the name as it is now appearing on the *Magazine*, as well as the name as it should appear in the future.

Renewals: When a subscription is renewed, give the name exactly as it appeared on the previous subscription. Be sure to state with which number of the *Magazine* the subscriber wishes to begin the renewal, so that two copies of the *Magazine* will not be received for the same month, or so that a number of the *Magazine* will not be missed.

Complaints: Complaints should be written on a separate sheet and not on a subscription blank.

Remittances: Money received for subscriptions should be remitted by

check or money order, made payable to *Relief Society Magazine*.

Address of Magazine Office: Subscriptions and letters regarding subscriptions should be addressed to *Relief Society Magazine,* 20 Bishop's Building, Salt Lake City, Utah.

Agents: *Relief Society Magazine* agents give their services, without commission, just as do other Relief Society officers and workers, and pay for their own subscriptions. However, in order that they will not be at personal expense, they may deduct the cost of postage and money order fees from the amount sent in for subscriptions.

Notes from the Field

LEWISTON FIRST WARD RELIEF SOCIETY

Benson Stake:

THE above picture represents a patriotic pageant which was presented in a program held in February by the Lewiston First Ward Relief Society. The pageant was arranged from the sketch, "The Gathering of the Stars," printed in the February, 1928, *Relief Society Magazine*. The pageant was very beautiful, and all those who participated in it were married women. Twenty-four of the group were mothers and some grandmothers. The program was presented in connection with the Work and Business Meeting, and there were over 105 guests present at the entertainment.

Millard Stake:

THE Relief Society Ward Conferences in the Millard Stake were most successful last year. The music and programs made a special appeal. In the report of the president, appreciation was voiced for the unity and hearty response of the sisters to the calls made upon them. Sunday eggs were donated during the month, and these were sold and the proceeds realized were used toward Annual Dues and *Relief Society Magazine* subscriptions for those who could not pay for them. A scheme also of dropping three pennies each week into a box, which totalled up at the end of the 52

weeks to the sum necessary for paying the dues and a subscription to the magazine, was most successful. A class of Singing Mothers was organized. The pageant, "The College of Opportunity," was presented by the active Relief Society workers.

Yellowstone Stake:

THE accompanying interesting picture represents the first organization of Relief Society as it was presented by the Ashton Ward.

ASHTON RELIEF SOCIETY
Representing the First Relief Society

Oquirrh Stake:

THROUGH fine cooperation and whole-hearted effort, the Relief Society visiting teachers of the Magna Ward in Oquirrh Stake have established a record of 100% in their teaching for the past two years. This enviable record is a result of the desire of every member to be of service to the families in her district. Only in the case of sickness, or for some other equally justifiable reason do teachers ask to be excused from their obligation, in which event another Relief Society member takes her place. The fifty-three teachers representing twenty-six districts are all very sincere and cheerful in the discharge of their duty. They work in harmony and give evidence of an earnest desire to improve their work whenever they can. Each member of the teaching corps exhibits a personal pride in the record the group has made and has pledged her support to its maintenance.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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VOL. XXI AUGUST, 1934 No. 8

EDITORIAL

Cleanse the Movies

FOR a long time there have been sporadic efforts to cleanse the movies. Now a concerted effort is being made that is causing the movie producers to tremble, it is reported. Twenty million Catholics are called upon by their leaders to pledge themselves to not attend any motion pictures except those shown in homes and Catholic institutions. No member of the "Legion of Decency" will go to a motion picture theater until the producers run only clean pictures. It is said that many of the motion picture theater owners would be glad to eliminate objectionable films but claim they are helpless under the block-booking system, which compels them to take the bad with the good. Many Protestants and Jewish leaders have endorsed the campaign, and it is said that it may be taken up by all creeds and be extended throughout the world.

The Literary Digest says, "It is estimated that the average weekly attendance at motion-picture theaters in this country is 77,000,000 people, of whom 23,000,000 are under twenty-one. If all Catholics join the Legion of Decency, and adhere to its solemn pledge, Hollywood will be touched to the quick—in the cash register, which, say Catholic leaders, is the only place it can be touched. Producers who believe in the starkest realism for the screen will have a little lesson in realism themselves."

Adolph Zukor, head of the Paramount, says, "Never before in the history of the industry has there been such an effort to clean house from within as now."

It will be a wonderful attainment if this campaign succeeds, so that this popular form of recreation will be cleansed and such objectionable films as have been shown for many years will cease to appear in any theater.

The International Council of Women

THE International Congress of Women opened on Monday, July 2, 1934, in Paris, France. This quinquennial meeting has particular interest for Relief Society as President Louise Y. Robison is in attendance. The office also is in receipt of a letter from Mrs. Martha Gaeth, President of the Relief Society in the Czechoslovakian mission, giving the information that she has been named as a representative of the National Council of Women of Czecho Slovakia to the meeting in Paris.

PRESIDENT OF NATIONAL COUNCIL MEETS

ON Thursday, July 5, at 2 p. m., an international broadcast came over the Columbia system, and the voice of Miss Lena Madesin Phillips, President of the National Council of Women was heard in a most interesting discussion of the subject "The Right of Women to Work."

A Home Project

DETAILS of A Home Project to be undertaken by members of the Relief Society and their families will be presented by the visiting General Board Members at the convention. Aid in putting over this project will be found on page .... of this Magazine.

We hope as a result of this undertaking there will be a reawakened interest in the Scriptures and that our people will find delight in learning more of Sacred Writ.

Prepare for Next Season

IN this issue we print the first lessons for next season's work. We call attention to the lesson headings published on page 375 of the June Magazine and the accompanying reading lists.

While the vacation days are here many will find more time to read than after the meetings resume in the fall. Let us learn to spend profitably our time and employ it not for passing pleasures only, but for future gain. Those who attend the meetings bringing a store of information on the subject being treated will benefit all who attend. They will be "living light fountains" whom it is good to be near.

THE first six months under repeal have provided convincing evidence that there is absolutely no hope for a cure of liquor evils in any of the various control systems.

Conditions under control, already terribly bad, will constantly become worse with the further development of gigantic liquor sales systems and fabulously financed advertising campaigns—plus the inevitable operation of the habit-forming effect of intoxicating beverages.

Accordingly, all our Anti-Saloon League superintendents and workers are being urged to redouble the efforts to prevent repeal of state and local prohibition laws, the last and best remaining defense against repeal evils.—*From Anti-Saloon League of America.*

Lesson Department

Theology and Testimony

(First Week in October)

Christ's Coming and the Millennium

1. *Christ's Coming Foretold.* The Scriptures abound with statements relative to the second coming of Christ. More than 3,000 years ago the Psalmist sang: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestous round about him." (Psalms 50:3) Concerning the same matter Isaiah declared as follows: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, and the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:1-10) It is evident that neither of these prophecies has reference to the first coming of Christ, since "devouring" and tempestousness did not attend him at that time; nor had the "ransomed of the Lord" returned to Zion. Lack of available space prevents further reference to the almost numberless Biblical prophecies relating to the Master's second advent.

2. The word of modern Revelation is equally as emphatic concerning this transcendent event. Here are the words of the Son of Man himself: "Lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming. For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory. . . . I come quickly. I am your Lord and your Redeemer. Even so. Amen." (*Doctrine and Covenants* 34:6-12) Again: "Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom—for behold, verily, verily, I say unto you, that I come quickly." (*Doctrine and Covenants* 33:17, 18)

3. *Signs of Christ's Coming.* The precise time of Christ's coming no man knoweth, "neither the angels in heaven, nor shall they know until he comes." (*Doctrine and Covenants* 49:7) The world, however, is not without knowledge of the general time of his advent or of the signs that will immediately precede his arrival, as witness the following: "There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and

the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:25-28). Again the Master said to his Church on the Western Continent: "He that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. And they shall behold blood, and fire, and vapors of smoke. And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven. And the remnant shall be gathered into this place; and then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off." (*Doctrine and Covenants* 45:39-44)

4. Regardless of the clarity of the Savior's word in this connection, there will be many unprepared for his coming. Here is the Lord's own word: "At that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins. For they that are wise and have received the truth, *and taken the Holy Spirit for their guide, and have not been deceived*—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day. And *the earth shall be given unto them for their inheritance;* and they shall multiply and wax strong, and *their children shall grow up without sin unto salvation.*" (*Doctrine and Covenants* 45:56-58). Surely the foregoing promises should be sufficient to inspire all Latter-day Saints to good works: those who disregard these promises may very properly be characterized as "foolish."

5. *Events at Christ's Coming.* Immediately prior to the coming of the Son of man, "All things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people." Then, "Angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out and meet him. And immediately there shall appear a great sign in heaven, and all people shall see it together." Following this most impressive spectacle, "There shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded as a scroll is unfolded after it is rolled up, *and the face of the Lord shall be unveiled;* and the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they shall also be caught up to meet him in the midst of the pillar of heaven—They are Christ's the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God." (*Doctrine and Covenants* 88:92-98) Thus, when

the Master comes to earth—accompanied by "all the holy angels"—the dead who have died in the Lord shall rise from their graves, and they, together with righteous people living on the earth, shall be caught up into the clouds of heaven to meet him. Truly a most glorious spectacle.

6. *The Unfaithful.* It will be impossible for the wicked to remain upon the earth during Christ's millennial reign, doubtless because of their inadaptability to such an environment. Accordingly, the decree has gone forth that they shall be taken from the earth. Here is the word of modern revelation: "For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (*Doctrine and Covenants* 29:9-11) Doubtless all this will be brought about in conformity with Divine justice and the highest good of the individuals concerned. The spirits of the wicked must learn of the goodness of God through the things that they suffer, and when the thousand years are finished they will be brought forth in the second resurrection to be judged and rewarded according to their merits. "They shall be servants of the Most High; but where God and Christ dwell they cannot come." (*Doctrine and Covenants* 76:112)

7. *The Changed Earth.* During the millennium the earth will be vastly different from what it is at present. The final regeneration, however, will not take place until the thousand years have passed. Concerning the condition of the earth during the millennium, the Lord has said: "Prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him. For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. And he shall utter his voice out of Zion, and shall speak from Jerusalem, and his voice shall be heard among all people; and it shall be a voice as the voice of many waters, and the voice of a great thunder, *which shall break down the mountains, and the valleys shall not be found.* He shall command the great deep, and it shall be driven back into the north countries, *and the islands shall become one land.*" (*Doctrine and Covenants* 113:19-23) It is thus evident that much of the waste land of the earth will be redeemed, also that the islands and the continents will be gathered together in one place. It is interesting to observe that in past geological time the geography of the earth has undergone great change: The boundaries of both the land and the sea have repeatedly experienced readjustment; climates have ranged from warm to cold; mountains have come into existence, only later to disappear; and deserts have sprung up where formerly there was fertile lands. In a word, the whole face of the earth has undergone repeated change. Thus, if Deity has done this in the past—by virtue of his control over the laws of nature—surely no one can reasonably deny his ability to make desirable read-

justments in the future; both orderly and wide-spread.

8. *Inhabitants of the Earth.* Included among those who live upon the earth during the millennium will be both members and non-members of the Church. Satan, however, will be bound (*Doctrine and Covenants* 45:55), and conversion to the principles of righteousness will doubtless be much easier than at present. Those who still dwell in the flesh, and are quickened, will have the privilege of associating with those having passed through the resurrection. The Savior will be a familiar visitor among them.

9. *Isaiah's Description.* "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands; they shall not labor in vain, nor bring forth for trouble for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isaiah 65:20-25)

10. *Temple Work.* The Millennium will not be a period of idleness, but of intensive and intelligent activity. The Latter-day Saints believe that during the Millennial reign temple work will be emphasized and that it will be greatly facilitated because of the ease of heavenly communication which will exist at that time. After the thousand years of peace, will come the second resurrection and the final judgment.

Suggestions for Discussion and Review

1. Give your personal reasons for believing in the coming of Christ.
2. Why in your judgment has the Savior not revealed the precise time of his coming?
3. Relate in detail the parable of the wise and the unwise virgins.
4. Why in your judgment will the wicked not be permitted to remain on the earth during the millennium?
5. Why would the earth in its present condition not be suitable for the millennial reign?
6. In what ways may the gathering of genealogy be made easier during the millennium?

Teachers' Topic

HOLIDAYS

HOLIDAYS are of great value, both in their moral and intellectual influences, and they have been the occasion for the expression of fine thoughts and high ideals expressive of some of the best traditions of the human family. That is why these subjects have been selected for the coming year for the Teachers' Topic. It is believed that the discussions will be informative, bright and interesting.

LABOR DAY

NOT the least important among holidays is Labor Day. Human labor is at once the leading agency in the production of wealth and the most important element in the well-being of a community. Cheap labor in any country means poverty. No people can be prosperous where labor is not duly recognized.

Labor Day in the United States is a legal holiday for workers, first celebrated by a few states in 1887. It falls, with few exceptions, on the first Monday in September. Like many other holidays the spirit of the day really is the expression that found utterance in the guilds and trades union of medieval times. It was set apart by law in 1897 in about three-fourths of the states in the Union, and is observed by meetings for the discussion of labor questions and parades are general.

In Europe generally May 1st is observed as a labor festival and in London, Paris, and other cities demonstrations in favor of reforms are made by trades unions and similar organizations.

If one would know a fulness of life, he will be one of the workers of the world. To labor is a God-given right and command. No greater expounder of this principle can be found than the Apostle Paul and other great preachers of the Gospel of Life and Salvation. There is no excellence in anything without labor.

Literature

(Third Week in October)

LIFE AND LITERATURE

The Novel a Human Document

"The truth of humanity goes on forever, interchangeable and inexhaustible in the variety of its disclosures."—*Conrad.*

LIFE is Man's great adventure. To understand the facts of Life has been Man's supreme task through the ages. Through experience Man has learned the truths of human life. Zest for life recorded as "Once upon a time" preserved for the ages the epic experiences of races and heroes—The Siege of Troy; Ulysses, the Greek; Sigurd, the Volsung; The Rhine Gold; The Love of Tristram and Iseult; Joseph, the Hebrew; The Quest of the Holy Grail.

Looking at Life, Man saw a definite pattern. Man, the artist, using the pattren and materials of Life created new combinations, experiences to illustrate the truths he had learned. This newest chapter in Man's Book of Literature is named "Fiction." Here the truths of Life are recorded through a series of imaginary facts. Scenes familiar and scenes strange are there recorded. There also is portrayed a gallery of human characters whose lives reveal the great passions that sway the heart of man—hate and despair and jealousy, love and truth and beauty, the problems of life and destiny—King Arthur, Sancho Panza, Falstaff, Hamlet, Faust, Pippa, Leatherstocking, Becky Sharp, Jean Val Jean, David Copperfield, Anna Karenina, Tom Sawyer, Uncle Remus.

Experiences real and imaginary

have always been a source of pleasure and inspiration to Man. Imagination is the magic key that will unlock the great human record, Fiction, for Man's delight and inspiration: perchance—"To arrest Man, and compel him to gaze entranced — a moment of vision, a sigh, a smile." How great then is the power of fiction.

The Novel a Human Document

THE novel is today's most prosperous literary form. The life-story of the novel records humble beginnings, a youth of isolation and condemnation, the slow admittance to literary circles formerly denied, the rise to financial supremacy in the literary world of today. Story-telling is as old as the mind of man. The simple experiences of life took on heroic aspects when related to a sympathetic audience. The Greeks looked upon prose as useful only for everyday expression. The tale early took the form of the ballad (a short narrative poem adapted for reciting or singing) and the chanson des geste (shonson du zhest, songs of great deeds.) Medieval literature records few prose narratives. Boccaccio's (bok ka cho) "Decameron" did much to make the prose narrative popular. It was not until the eighteenth century that the way was opened for the modern novel.

The English novel of the eighteenth century was a logical successor of Chaucer's "Canterbury Tales," stories of real people of the day against the contemporary background of the fourteenth century, and Malory's "Le Morte D'Arthur," tales of the legendary hero, King Arthur. "Robinson Crusoe," by Daniel Defoe (1719), the first great adventure story in English, gave to fiction the qualities of vividness, exactness of detail, and faithfulness to real experience. Samuel Richardson has been called the first great English novelist. Being a moralist, the principal aim of his novels was to inculcate virtue. "Pamela" (1740) is the story of a virtuous young servant girl told through her letters. This work gave to the novel development a definite plot pattern and the element of sentimentality. Henry Fielding wrote "Tom Jones" in 1749, using a new pattern in the realistic record of the adventures of a hearty, vigorous, self-willed youth. Thus with definite characteristics and enduring qualities the English novel was sent on its way to attain great heights.

The fiction of the nineteenth century was early marked by the romantic spirit. Romance reveals life, yet takes license with the facts to create a rosy-hued picture. As a revolt against classicism and formalism, the romantic spirit was in reality individualism or humanitarianism. Scott, the great romancer of "Waverly" fame created a great literary pattern through his historical romances. His worthiest followers through the century were Hugo, Dumas, Cooper, Stevenson, and Kipling. As men are all romancers, at heart yearning for realization this phase of fiction must endure.

Realism is the greatest mode of expression developed by fiction. Realism has been termed a faultless mirror held up to a living world, rejecting nothing, altering nothing. The selection of materials becomes then the constructive or destructive element of this mode. The early realists, Dickens, Thackeray, Eliot, Meredith, Hardy, were also great humanists selecting materials with intellectual and spiritual integrity. Each in turn portrayed the phase of human experience that stirred

him most; Dickens, the sufferings of humanity: Thackeray, the social follies of man; Eliot, the development of character: Meredith, the spiritual truths of life; Hardy, the power of destiny. Contemporary fiction pays tribute to the great modern realists; Wells, the Utopian socialist and scientist; Arnold Bennett, the portrayer of man "his own star" with self-control as his greatest source of power; Galsworthy, the disciple of social justice; Conrad, through studies of men of many climes probes into the pressure of environment upon human behaviour; the Russian novelists, Tolstoy and Dostoevsky, explorers of the mind and soul of man. It is the stern veracity of the realism of a great novel that makes it a work of art.

Fiction is the literary master of today. There is no doubt but that it will continue so to reign. It is the form most reflective of the complexity of modern life. Today's battle of books is responsible for some strange happenings. Today authors write to sell. Best-sellers may or may not have literary qualities; popularity is no indication of immortality. Much contemporary romance has become submerged in sentimentality. The pathos of romance is that it has become the literary vehicle to meet the human hunger for happy endings. The romantic tradition in all its beauty and truth is being followed by a few great writers today. Realism has passed from naturalism to barbarism through the unworthy selection of materials. The new experimental novel shows clearly two great influences, the influence of Russian fiction and the influence of modern science. The morbid tendency of Russian novelists to soul consciousness coupled with the influence of psychology to become explanatory have directed modern fiction to deal in explanations. The experimental novel up-to-date deals chiefly with the problems of the subconscious and the sex life of man. A characteristic of the novel of today is the fact that it has come closer to life, in that it portrays but a section of life, life goes on after the novel closes.

Fiction has become a great educational force in the modern world. It is a creative art in that it creates something in its audience. Its universal appeal lies in the fact that it is "a criticism of life." Its great responsibility is that it should make one dream nobly, giving intelligible shape to the best of human desires. Great fiction cries to humanity, "Why doest thou wonder O Man, at the height of the stars or the depth of the sea. Enter into thine own soul and wonder there."

George Eliot, Novelist

INTO the challenging newness of Victorian thought came a master mind, George Eliot. It was the world of Thomas Carlyle, historian and essayist, Herbert Spencer, philosopher and scientist, and George Lewes, psychologist and journalist. As assistant editor of the Westminister Review in 1851, Mary Ann Evans earned their approbation by her intellectualism and philosophical attainments. When her first novel, "Scenes of Clerical Life" was published under the unknown name, George Eliot, they said a genius, the genius of a man.

Life had prepared Mary Ann Evans with rich experiences to become the novelist George Eliot. The educational advantages of her youth with private tutors and in private schools provided an excellent preparation. The crisis in her spiritual life became a bitter reality when her liberality of thought came in

conflict with the stern Calvinism of her beloved father. Then came the dramatic struggle of a romantic heart and a classical mind. Her friends lovingly called her "Clematis," a tender vine which must have a shrub against which to rest its grace. George Lewes, a brilliant journalist with a magnetic personality, became the strength to the vine. He it was who discovered George Eliot's genius and encouraged her to write a novel. Mary Ann Evans, a frail, sensitive creature from her own experiences, knew the weakness of the flesh and the triumphs of the spirit. Thus George Eliot, the novelist, occupied with the moral issues of life became a great interpreter of life—its hopes and despairs, its yearnings and disappointments, its triumphs and defeats, its joys and sorrows, its strength and its weakness.

The rural novels, "Adam Bede," "The Mill on the Floss," and "Silas Marner" are the best of George Eliot's prose works. As a poet her strength and power is best represented in "The Choir Invisible."

"George Eliot and Real Women"

GEORGE ELIOT as a novelist of human souls and especially of the souls of women is the subject of an understanding essay by Henry Van Dyke in the volume "Companionable Books." Dickens did not accept the genius of George Eliot as that of a masculine mind when the authoriship of "Scenes from Clerical Life" was questioned. He noted in the work the sympathy and insight of a woman's mind. It is a woman who stands out in most of the novels of George Eliot. In her gallery of women as wife, sweetheart, daughter, or sister we see the mystery and power of love upon a woman's inner life of thought and emotion. In "Adam Bede," one of the saddest stories in literature is Dinah Morris, the Methodist preacher whose beauty of face and inner life are one; Hetty Sorrel, the sweetheart "made of roses" but "no better nor a cherry wi' a hard stone inside it"; Mrs. Poyser, the humorous motherly wife of the old farmer. The story is simple, a strong man loves the pretty face of an adventurer's sweetheart. Tragedy stalks in betrayal. To the beautiful Dinah comes the task of bringing the erring Hetty to repentance. "The Mill on the Floss" is an autobiographical novel. Its portrayal of the devotion of Maggie Tulliver for her father and brother, and her own erring love for the trivial Stephen Guest ends in the triumph of sisterly love. Dorthea Brooke in "Middlemarch," a story of middle-class lives in a country town, has been characterized as "a perfect woman, nobly planned." Romola in the great religious novel of the same name was in reality Maggie Tulliver again. Eppie, the golden-haired girl who saved Silas Marner, the miser, is considered the brightest star in the gallery.

The women of George Eliot are created with extraordinary skill, but it is upon the spiritual portraits of women who sacrificed for others that she bestowed her most loving care.

Silas Marner; The Weaver of Raveloe

"Silas Marner" is a beautiful idyll of country life in England about the year 1820. The author conceived it as a kind of legendary tale. It is in reality a poem in which Providence plays an important role. The theme of the novel has been expressed thus: "A hungering life, at first balked by adverse circum-

stances, wasting itself on something unworthy, often from pure ignorance as to where anything nobler is to be found—but after struggling, finally finding better and larger life and love." George Eliot intended to portray "the remedial influences of pure, natural human relations." Upon the title page of the novel the lines from Wordsworth are placed:

"A child more than all other gifts
That earth can offer to declining man,
Brings hope with it, and forward looking thoughts."

Silas Marner was a handloom weaver of Raveloe, a village in Warwickshire. Fifteen years before the story opens he had been a respected and earnest member of a dissenting church society which met in Lantern Yard, a northern manufacturing town. From his mother he had gained a little store of wisdom about the medicinal properties of some common herbs. A close friendship existed between Silas and another church member, William Dane. For many months Silas had been contemplating marriage with a devout young woman of the same congregation, at such time as their meager mutual savings should be adequate. Then came the theft of the church money. Silas was unjustly accused. It was decided to try the case by the casting of lots according to the custom. Silas was found guilty and cast off by the church members and by the woman he loved, who later married Dane, the guilty rival. Silas left Lantern Yard with his faith in God and man completely shattered, to settle later in Raveloe.

In Raveloe Silas lived a solitary life. Working day in and day out at his loom he slowly amassed a store of gold coins. For fifteen years he had been growing less human and more miserly. The villagers meant very little to him. His only pleasure was counting over the gold which he kept in a hole underneath the floor near his loom. Then came the night when returning from the delivery of some linen he found the gold gone. In desperation he rushed to the Rainbow Inn and told the villagers gathered there of his loss. The facts of the robbery were not known till long after. The good-for-nothing younger son of the village squire, Dunstan Cass, was the thief. Squire Cass was the greatest man in Raveloe. After the death of his wife, driven by loneliness he chose to preside in the parlor of the village tavern, the Rainbow Inn. His two sons, Godfrey and Dunstan grew up in loneliness and idleness. To the villagers Godfrey Cass was once a wholesome young man, fit candidate for the hand of Nancy Lammeter, a desirable mistress for Cass House. Of late Godfrey had been slipping. Dunstan was known throughout the shire for the sowing of wild oats. Godfrey had recently married a barmaid in a nearby town. Dunstan, knowing his brother's secret, made Godfrey pay heavily for his silence. Dunstan in need of money for gambling debts took Godfrey's horse Wildfire to sell. On the journey Wildfire was killed, and Dunstant in desperation stole Silas' gold and disappeared. Godfrey's wife after long neglect was making her way to Raveloe to announce her marriage to Squire Cass, when near the cottage of Silas the woman overcome by cold fell in the snow and died. The little child, Eppie, crawled from her arms into the weaver's cottage:

"Silas seated himself on his fireside chair, and was stooping to push his logs together, when, to his blurred vision, it

seemed as if there were gold in the floor in front of the hearth. Gold!—his own gold, brought back to him as mysteriously as it had been taken away! He felt his heart begin to beat violently, and for a few moments he was unable to stretch out his hands and grasp the restored treasure. He leaned forward at last, and stretched forth his hand; but instead of the hard coin with the familiar resisting outline, his fingers encountered soft warm curls. In utter amazement, Silas fell on his knees and bent his head low to examine the marvel; it was a sleeping child around, fair thing, with soft yellow rings all over its head."

The child touched his heart, and with the help of a good woman, Dolly Winthrop, he brought her up, calling her "Eppie." Slowly the people of Raveloe became kinder to Silas, helping greatly in his restoration to normal life. His spirit "began to feel the freshness of the world." The little "golden head" made Silas forget the loss of his money.

Sixteen years passed. The draining of the stone pits near Marner's cottage reveals Dunstan's body and the stolen gold. Godfrey Cass had married Nancy Lammeter after the body of Eppie's mother was found in the snow. At last Godfrey was constrained to reveal Eppie's identity. Nancy, upon hearing Godfrey's story, regrets that Eppie had not been adopted by them sooner since they have no children. Presenting their case to Silas, Nancy and Godfrey offered to adopt Eppie. Silas allowed them to speak to Eppie. Holding firmly the hand of Silas, Eppie made her choice, "because he took care of me and loved me from the first." Before the marriage of Eppie and Aaron Winthrop, Silas and Eppie visit Lantern Yard. The old place had gone, no trace was left—the eternal process of redemption was complete. In the words of the author:

"In old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs, which leads them forth gently toward a calm and bright land, so that they look no more backward; and the hand may be a little child's."

The character of Silas Marner, the weaver of Raveloe has been given a place in the gallery of the great characters of fiction. The novel, "Silas Marner," is now accepted as a classic; its appeal is universal. Many novelists have surpassed George Eliot as an artist, but in aspiration and vision she is surpassed by only the greatest of literary masters.

Suggestions for Study

A. Materials:
   1. "The Story of the World's Literature," Macy, Chapters 32, 35.
   2. "Silas Marner," George Eliot.

B. Program:
   1. Reading:
      a. "The Choir Invisible."
   2. Discussion:
      a. The Novel a Human Document.
   3. Review:
      a. George Eliot, Novelist.
      b. Silas Marner.

C. Objective:
   This lessons is planned to give an understanding of the art of fiction because of its significant place in the literature of today.

Social Service

(Fourth Week in October)

PIONEERS IN HUMAN WELFARE

Jesus and Human Welfare

"I KNOW men," said Napoleon in exile on St. Helena, "and I tell you that Jesus Christ is no man. Everything in him astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world, there is no possible term of comparison. My armies have forgotten me, even while living, as the Carthagenian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends. . . . What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and which is extended over all the earth! Is this to die? Is it not to live?"

One of the reasons why Jesus Christ continues to intrigue our interest and to draw our love, after two thousand years, is that he manifested such profound concern for people who were handicapped by sin or physical or mental defects and that he taught principles which, wherever applied, have ameliorated their condition. Indeed, even those persons who do not believe in the godhood of Christ, accept wholeheartedly his social teachings as the highest ever advanced. In fact, these teachings, especially the spirit in which Jesus worked among those who needed his aid, constitute the basis of about all that has been done in human welfare activities since his time. It is this aspect of his teachings and practice, not the theology side, that we shall be concerned with in these lessons.

1. The Facts in the Life of Jesus

JESUS was born in Bethlehem, Palestine. His mother was Mary, and his reputed father was Joseph, although he was in a special sense the Son of God. One of the Gospels (Luke's) traces his ancestry back to David, king of Israel. But, although Jesus was born in Bethlehem, he grew to manhood in Nazareth, which has been characterized as the most despised town in the most despised province in the most despised nation on earth at the time. "Can anything good come out of Nazareth?" was the way in which Nathanael, unbeliever, put his objection to what Christ was doing among the people, and this was thought a sufficient "argument" against his work.

An incident related by Luke shows Jesus to have been what we call today precocious. While he was visiting Jerusalem with his parents at about the age of twelve, he was found by them talking with the wise men of the Jews, who marveled at his knowledge and wisdom — which astonished and pleased Mary and Joseph. With this single exception we know nothing of his childhood and early manhood in Nazareth. But Luke tells us in the most general terms that "Jesus increased in wisdom and stature, and in favor with God and man."

At thirty years of age Jesus entered upon his public ministry, which lasted only three years. But not before he had prepared himself by fasting and prayer and thought.

This, it seems, was after his baptism by his cousin John, whose work had already begun. Forty days and forty nights, we are told, Jesus fasted in the wilderness, after which "he was an hungered." Then it was that the tempter came to him, to try him by appealing to the physical appetite, the love of power, and the love of personal glory.

Students of the Gospels usually divide the life of Jesus into several parts. First, the Early Judean Ministry. He began his public work in Jerusalem at a Passover. Here he drove the money changers out of the temple; talked with Nicodemus about being born again; and, on the imprisonment of John the Baptist, withdrew into Galilee. Second, the Galilean Ministry. During this time he changed his residence from Nazareth to Capernaum; chose twelve men to be apostles, of whom six were humble fishermen; uttered those incomparable sayings that we are familiar with in the Sermon on the Mount; proclaimed the approach of the Kingdom of God, and foretold his own sufferings and death; was transfigured on the mount in the presence of three of his apostles; and became so popular as to excite the hatred of the Pharisees. Thereupon he returned to Jerusalem with a popular acclaim that added fuel to the flames of that hatred. Third, the Journey to Jerusalem and his work there. During this period occurred the raising of Lazarus from the dead at Bethany; the third prediction of his death and resurrection; denunciations against the Pharisees; and the tragic events of the Last Week in Jerusalem—the arrest, the betrayal, the trial before Pilate, the Crucifixion. Last of all, comes the Period of the Resurrection, with the various appearances to the disciples, his instructions to the apostles, and the Ascension. The Mormon historian, of course, would add another period—the Ministry of Jesus among the Nephites and the revelations of him to Joseph Smith.

Meantime, it should be said, two things ought to be noted in the Jewish ministry of Christ. First, Jesus grew in the favor of the masses from the time of his first sermon in the synagogue at Capernaum till he entered Jerusalem; but, as he became more and more popular, he drew down upon him increasingly the wrath of the Pharisees, who were determined, if possible, to destroy both him and his influence with the people. The cause of this popularity is not far to seek. To begin with, he knew more of God and of his life than the Jewish teachers generally. Then, with this knowledge as opposed to their book-learning, went the idea that he spoke with authority. But more perhaps than either of these was the feeling in the multitudes who followed him that here was a man who loved them. There was a secret something in him that easily and quickly won their hearts. Second, as one goes over the details of the life of Jesus, one gets a clearer conception, as one reads, of his mission as the Savior of the world. Perhaps this is due to the fact that Jesus himself had to lead the thought, not only of the disciples generally, but of his apostles, from vagueness to clarity. At first they had the mistaken notion that he was to deliver the Jews from the Roman yoke, whereas he had come to deliver them, and all men, if they would, from the bondage of sin and ignorance and the ills of both the flesh and the spirit.

2. Social Conditions in Christ's Time

SOCIAL problems are at heart moral problems. When we raise the price of food because we can, not because it is necessary; when we take too much of the earnings of labor to the hurt of the worker because we have the upper hand; when we force poor people to live in slum districts where filth and ignorance and crime breed and fester; when we allow children to grow up undernourished and untaught—we are committing a moral as well as a social wrong. In the Old Testament, therefore, the word "righteousness" properly covers what we today understand by the words, "ethics," "morals," and "justice." And so, when the major prophets, and some of the minor prophets as well, attempted to sere into the very souls of the people, especially of the leaders, the idea that God demanded righteousness, we have no difficulty in understanding the social implications of the sentence.

"Wherewith shall I come before the Lord," cries Micah, "and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" And Isaiah says, "Seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

Undoubtedly, as Rauschenbush points out,* the "sympathy of the prophets, even the most artistocratic of them, was entirely with the poorer classes." Both Isaiah and Micah inveighed against "joining house to house and field to field," by which they meant the land-hunger of the wealthy; Amos condemned those capitalists who "sold the righteous and the needy for a pair of shoes;" and others warned the judges in Israel against having one measure for the poor and another for the rich.

But not only was the sympathy of the prophets with the poor; the law was made largely to protect the poor against the oppression of the rich. Every seven years the fields were to lie fallow, and whatever grew on them belonged to all, like our berries on the hills and in the forests. The owners of grain fields and vineyards were cautioned against too careful harvesting of corners, so that the poor might profitably glean. A hungry man, passing a field, was at liberty to help himself —not as a privilege, but as a right. Moreover, the laborer must be paid at sundown. The Sabbath was in reality a labor law, "that thine ox and thine ass, and the son of thine handmaid, and the sojourner may be refreshed." No slave could be held forever, and when he became free he was to be loaded with gifts that he might get a fresh start in life. Thus in ancient Israel "the manhood of the poor was more sacred than the property of the rich."

And so, we repeat, social problems are moral problems, only on a large scale. It was on this excellent foundation that Jesus built his greater social structure.

3. Social Teachings of Jesus

AS the social standards of the Israelites before Christ were higher than those held by contem-

**Christianity and the Social Crisis*, Chapter I.

porary nations, so the social standards set up by Jesus were immeasurably above those of both the prophets and the law.

First of all, his estimate of human worth, on which all social theory and practice must ultimately rest, was far above that of his predecessors. The prophets and the law, as we have just seen, leveled at all oppression of the poor, partly, it would appear, through compassion. Jesus put the matter on higher ground. *The soul of the poor man was as precious as the soul of the rich man.* As a matter of fact, he did not distinguish between individuals, when it came to measuring personal values in and of themselves. Here is the classical statement of the case: "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" With this idea of the inestimable value of human souls, Jesus sent his apostles "to all the world" to preach the gospel to "every creature." It was probably with this idea in mind, too, that he rebuked one of the apostles for trying to keep little children away from him, instead of encouraging them, on the ground that they "were of the kingdom of heaven."

Furthermore, Jesus looked upon every individual as consisting of a soul, or spirit, and a physical body, both of which needed to be taken care of. The spirit was more important, because it was eternal and, therefore, could not be destroyed, like the body. "The life is more than meat, and the body than raiment." And this dual being was enjoined to be "perfect," even as God is perfect.

And then, secondly, Jesus contemplated a new order of society, which he often spoke of as the Kingdom of Heaven. "Thy kingdom come, thy will be done on earth as in heaven." There is no evidence to show that, by this phrase, he meant a political government, certainly not that the kingdom of heaven is something within us. The Jews of his time were looking forward to the establishment of a Messiahship, and Christ accepted this idea, with modifications, as the basis of his idea of the new social order. It was to be an order in which the Fatherhood of God and the brotherhood of man should be the ruling principle.

It goes without saying that this new social order contemplated marriage and the home. "They twain shall be one flesh"—this sentence represents the union of husband and wife in *natural* bonds, bonds of mutual love and purpose. And Jesus, contrary to the practice of not only the dissolute Romans of his time, but of his own people as well, was inflexibly opposed to divorce, except in recognition of an already broken union. "What God hath joined together, let no man put asunder." Also in the new order children, as in Jewish tradition, would be "the heritage of the Lord," and he who had his "quiver full" should be "happy," because he would not be "ashamed."

It would not be an exaggeration to say that the groundwork of Christ's social teachings is laid in this passage:

"A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself. And Jesus said unto him, Thou hast answered right: This do, and thou shalt live. But he, willing to justify himself,

said unto Jesus. And who is my neighbor? And Jesus answering said—

"A certain man went down from Jerusalem to Jerico, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then Jesus said unto him, Go, and do thou likewise." (Luke 10:25-37)

From the beginning there have been Christians who have thought that praying and reading psalms would save them, just as there are persons who would have us believe that waving a flag is the height of national patriotism. To such, apparently, these words were addressed by Jesus:

"When the Son of man shall come in his glory, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Matthew 25:31-40)

But Jesus did more than teach. He practiced his own doctrines—that is, he helped those who were in need as occasion presented itself. To be sure, much of the help he gave is beyond what any mere mortal can do, for he performed many miracles in behalf of those whom he aided. It is the spirit, however, in which he worked among the poor that is valuable to his followers generally. His sympathy for the helpless went far beyond anything to be found in the men of the Old Testament.

He built up the self-respect of the poor, for one thing, by noticing them and then ministering to their needs, while at the same time he either ignored or rebuked those who were in the habit of receiving attention. If, as he said, "the poor ye have always with you," yet he gave as a sign of his Messiahship the fact that "the poor have the gospel preached unto them." Every reader of the Gospels knows of his sympathy with the woman who put an insignificant sum of money into the contribution chest. "This poor widow," he said to his apostles, whom he called specially to him for the purpose, "hath cast more in than all they which have cast into the treasury. For all they did cast of their abundance; but she of her want did cast in all that she had, even all her living."

He gave succor to the physically handicapped. On one occasion "two blind men followed him, crying, Thou Son of David, have mercy on

us. Then he touched their eyes, saying, According to your faith be it unto you! And their eyes were opened." (Matthew 9:27-31) St. Mark has this about the healing of a deaf man, who had also a defective tongue: "They bring unto him one that was deaf, and had an impediment in his speech. And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue; and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." (Mark 7:31-36) In Mark, too, (2:1-12) we have a case of palsy healed, which is too long to be quoted here. Luke tells us (17:11-19) that as Jesus went to Jerusalem "ten men that were lepers lifted up their voices and said, Master, have mercy on us. And he said, Go, shew yourselves unto the priests. And as they went, they were cleansed."

Here, considerably abridged, is a case of what we of today would call insanity, but termed by Mark "possession." (5:1-20) When Jesus "came out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who night and day was in the mountains, crying and cutting himself with stones. Jesus said unto him, Come out of the man, thou unclean spirit. And the unclean spirits (for their name was Legion) went out, and entered into the swine. And they that fed the swine came to Jesus, and they saw him that was possessed with the devil, sitting, and clothed, and in his right mind."

Perhaps it should be repeated that the purpose in giving these miraculous healings is to show the universal sympathy of Jesus for the poor and the physically and mentally handicapped.

Jesus also indicated the attitude that should be taken toward the sinner. This is shown in such well-known parables as "The Lost Sheep," "The Lost Penny," and "The Prodigal Son." It is further manifested in his words to the woman taken in sin: "Neither do I accuse thee; go thy way and sin no more." He had no words of harshness, but only of compassion, for the sinner. To go out and find those who had broken the moral and social law—this was an obligation which he placed on his followers everywhere.

Suggestions for Discussion

From the four Gospels and Christ's ministry to the Nephites (Third Nephi, in the *Book of Mormon*) select the social teachings of Jesus. Every member of the class should read at least one of these references. In what ways could the Good Samaritan have been a good neighbor other than by binding the wounds and providing physically for the traveler? What traits of character did Jesus manifest in his relations with his fellow men? Name persons in history who have shown similar traits in their service to mankind.

Mission Lessons

HEALTH AND HOME NURSING

Lesson I—Health and Happiness

"Today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope."—*From the Sanskrit.*

HEALTH is necessary to happiness, now, and in the future. Great contributions have been made in recent years by science to safeguard Public Health. Annual physical examinations of adults and health examinations of school children have contributed much to the happiness of the world.

We cannot say any longer that "My boy, John, is thin like Grandfather, and that Mary's cough is chronic just like Aunt Nell's." In these days we must know why John is underweight and do something about it. Perhaps Aunt Nell died of Lung Fever, now known to be Tuberculosis.

We must no longer take things for granted—there is a reason why one child has repeated attacks of sore throat and another snores badly and sleeps with his mouth open. The Doctor can tell us why he is subject to sore throat! And what we should do about it. In like manner the causes of earache, bad posture, and frequent colds, may be discovered and proper treatment given. It may be possible in the light of modern medical science to find even the cause of Grandpa's rheumatism.

In olden times, many people believed that disease was caused by bad spirits and witches, and they were more interested in who caused the illness than in any method of correction. Our ancestors carried charms to ward off disease. We remember the Asafœtida bags hung from the children's necks. The Chinese build walls to keep bad spirits away and the Blacks of Africa still depend upon witch doctors.

Modern science can teach us what to do if we would be well and happy. We must substitute knowledge for superstition. Prevention is greater than cure, and right living, cleanliness and sanitation are the true bulwarks against disease. "To cure is the voice of the past, to prevent, the divine whisper of today."

Had we lived in the Fourteenth Century our expectancy of life would have been but twenty years. The average length of life was so short, that as late as the time of Napoleon it was only thirty-five years. Today, life expectancy has been increased to nearly sixty years, and our children may still enjoy a further increase. It is not that adults take better care of themselves now than in olden times, that the span of life has been so extended, but rather the fact that more babies are saved at birth and children better safeguarded in infancy.

Science and medical education have not only lengthened the number of years of life for the vast majority of human beings, but have also taken away the fear of pain and many of the discomforts and handicaps of disease. The crippled child now has a chance, and the blind are made to see and the lame to walk.

The first human beings were deeply concerned with their health; the history of medicine forms an interesting chapter in the story of the world's progress. Moses gave the

Children of Israel some very definite rules governing the sick and those, "Thou shalt nots," form an excellent guide to health and sanitation today. Jesus, the divine healer, spent much time blessing and "healing all manner of sickness and all manner of disease among the people."

The ancient Egyptian priests were very proficient in the care of the sick and taught the Jews what they knew of Hygiene.

The Greeks were outstanding among ancient people, for their knowledge of the care of the human body. They developed some trained physicians and surgeons, who taught not only the benefits to health, which come from a strong body, but also that health is the royal road to beauty.

The Romans established baths at most of the Thermal Springs in Europe to promote health and cleanliness. The remains of these healing stations still exist. Surgical and dental instruments have been found among the ruins of Pompeii rather similar to some which are being used in many hospitals today.

Ancient Italy gave us great Anatomists whose descriptions of the structure of the human body are outstanding.

France contributed the great Pasteur, who taught that disease is caused by small organisms, too small to be seen by the unaided eye. From him came the Pasturization, or gentle heating of milk, to kill these organisms. And thus the lives of millions of babies have been saved.

England gave us Lord Lister, called the father of surgery, because he was the first to apply the methods of sterilization, which methods have made modern surgery possible. In like manner each of the countries of Europe has made its special contribution to health and hygiene.

Medicine has advanced more in the last fifty years than in all the previous centuries of the life of civilized man, and the world is fast becoming a safer, freer, and happier place to live in.

Smallpox, which once was a most dreaded disease, claiming the lives of great numbers of people—even many Kings and Queens of Europe—now is almost a thing of the past.

The Plague, which many times swept over Europe and Asia, killed millions of people. The death cart was once heard in the streets of all the great cities, with the cry of, "bring out your dead." Now Cholera is limited to only a few cases in the largest of the port cities of India and China.

Before the light of modern science, Yellow Fever, Typhoid, Malaria, and many other diseases have almost disappeared. Today we are protected by many health agencies. Since the World War, an international health organization exists, and assists health officers with local problems. We have organizations for the prevention of Tuberculosis and the study of Cancer; we have our great hospitals and infirmaries, well-trained doctors and sympathetic and intelligent nurses. At no time in the history of the world have disease and death had so many enemies.

As individuals, we each have our contribution to make to this great epoch of progress. Our environment is such that we cannot live for ourselves alone—we must inform ourselves about the rules of health and sanitation—we must report diseases to the proper source and we must have the physical defects of our children corrected—we must

give more intelligent care to our sick at home and learn when to call the doctor. Early diagnosis may save life, and frequent examinations are imperative.

A mere increase in knowledge is not enough to safeguard health and prevent disease. The knowledge must be interpreted, accepted, and practised by the people. Steering our ship of health for the right port, requires that we chart our course thoughtfully. Health is a matter of knowledge, plus discipline. We must know what to do, and then do it.

It has been found that mental progress and physical fitness tend to go together—children who rank high mentally are, in general, enjoying excellent health. When a person is in good health, his whole body is in fine working order. He feels full of life and vigor, and radiates cheerfulness. A man's ability to accept life's reverses depends largely upon his state of health.

Health is a greater boon than wealth, and happiness depends primarily upon it. As John Galsworthy wrote, "Substitute health and happiness for wealth, as a world ideal, and translate that new ideal into action by education from babyhood up."

The intelligent cooperation of the public is the all-powerful weapon against disease. The common things in life are the things that are often the least understood. For the purpose of a better understanding of some of the common enemies of health and as a reminder of facts which may have been forgotten, these necessarily brief and elementary lessons on health and home nursing follow.

To A New Born Babe

By Elzada C. Brinkerhoff

Little one who lies within my arms,
Dear little gift of holy love,
Within your tiny hands my heart
You hold, O break it not, my love.

Your downy hair seems softer far
Than sheerest fabrics spun
On fairy looms with threads of light
From stars, from moon, or midnight sun.

Your two dark eyes, your questing mouth
Awake within my mother heart
A quiv'ring ecstacy of awe
To think your life from mine did start.

O how bereft my heart would be,
How bitter years would seem to me
If baby's eyes no more I'd see—
God grant you long may stay with me.

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